fruites thereof: If wee sowe, and reape not; strow, and gather not: Be it vnto vs as we haue deserued: and you in the meane while doe the dueties that is commanded you. Be not offended with our infirmitie, the Potter hath made vs so, and wee are his workemanship. Howsoeuer the Minister doth carrie himselfe, thou art charged in the persons of the *Thessalonians* by *Paul*, not to despise his prophecie. This is the summe and substance of my counsaile; and the Lorde God giue vnto thee vnderstanding in all things,

2. Thess. 5. 20.

AMEN.

fruites thereof: If wee sowe, and reape not; strow, and gather not: Be it vnto vs as we haue deserued: and you in the meane while doe the dueties that is commanded you. Be not offended with our infirmitie, the Potter hath made vs so, and wee are his workemanship. Howsoeuer the Minister doth carrie himselfe, thou art charged in the persons of the *Thessalonians* by *Paul*, not to despise his prophecie. This is the summe and substance of my counsaile; and the Lorde God giue vnto thee vnderstanding in all things,

2. Thess. 5. 20.

AMEN.

AN ABRIDGMENT OF THAT BOOKE WHICH THE MINISTERS OF LINCOLN DIOCESS delivered to his Maiestie upon the first of December last. 1605.

BEING

THE FIRST PART OF AN APOLOGYE FOR THEMSELVES AND their brethren that refuse the subscription, and conformitie which is required.

VVHERVNTO IS ANNEXED,

A TABLE OF SONDRY POYNTS NOT HANDLED IN THIS Abridgment, which are other exceptions they take to the subscription required, and shalbe the Argument of the second part of their Apology.

Ioh. 7. 51.

Doth our law iudg a man before it hear him, and know what he hath done?

Ezech. 11. 15.

Sonn of man thy brethren, even thy brethren the men of thy kindred, and all the house of Israel wholly, are they vnto whom the inhabitants of Ierusalem haue said, Depart yee farr from the Lord, for the land is giuen vs in possession.

Galla. 6. 12.

As many as desire to make a faire shew in the flesh, they constraine you to be circumcised, onely because they would not suffer persecution for the crosse of Christ.

13 For they themselues that are circumcised keep not the law, but desire to haue you circumcised, that they might reioyce in your flesh.

Printed 1605.

A NOTE OF THE EDITIONS WE haue followed in the authors alledged in this abridgment.

Actes and monum. of the 5. edi-on. 1596.
D. Andrewes his catechiſme manuſcript
Arcafederis Danielis Arcularii mulhuſii. 1591 in octavo]
Aretii examen theologicum Geneva 1570. in decimoſexto
Apologeticall epiſtele written by the papiſts the ſame which D. Sutcliffe and M. Powel anſwered
Aſcái epiſtolæ Lond: 1578 in b

B

Baſilienſes theſes Geneva 1584 in quarto
Bellarmini diſputat, ædit. ingolſtadii 1590. 3 bus vol. in fol.
Bezæ tract theol. volum: primum 1576 in fol. volum. ſecundum 1582 in fol. volum tertium 1582 in fol.
D. Bilſon of the differnc twixte ſubiection and rebellion. Oxford 1585 in quarto.
Brentii exegeſis in Iohannem Haganoæn 1534 in octavo
Briſtowes motiues. Antwerp 1599 in octavo.
Buceri opera anglicana Baſil. 1577 in fol.
Idem in Mathevm exofficina Roberti ſtephani 1554 in fol.

C

Liber Canonum diſciplinæ eccliæ Anglic, Ano. 1571
Calvini opuſcula Genev. 1552 in fol. his ſermons on deuter. Lond 1583. in fol eius Harmonia 4 lib Moſis Genevæ 1573 in fol
eius Epiſtola Lauſaniæ 1576 in octavo, Antidotum in decreta Conc, Tridentim, vide opuſcula Calvin.
Caranzæ ſumma conciliorũ Lugduni 1570 in decimo ſexto
Catechiſmus Tridentinus Coloni 1581 in octavo
Chaſſanionis loci comunes apud Iacobũ Chovet, 1598 in octavo
Chemnitii Examen Conc, triden ſſrancofurti 1578 in fol
Catlogus Teſtiũ veritat Lugduni 1597 in quarto
Chytrevs in Mathevm witeberga 1566 in octavo
Liber concordiæ Lipſiæ 1580 in quarto
Concilii Trident Canones Antwerpiæ 1571 in octavo.
E. Coopers admonition to the people of Engl. London 1589 in quarto.
Cyppiani opera Geneva 1593 in fol

D

Danei Iſagogæ par 3 Genevæ, 1587 in octavo
Durãdi rationale divino, vlt ædit in octavo

E

D. Eeeds six sermons, London 1604 in octauo

F

D. Fulkes rejoinder to *Bristow* printed 1581 in octavo
his defence of the Engiish translation against Gregorie Martin, 1583 in octavo
his confutation of the Rhemists annotations 1 ædition,
his repeale of Heskins parliament
confutation of Saunders book of images & refutation of Kastell in one volume printed 1579 in oct.
in apocalyps, in Lond. 1573 in 4.
his retentiue against *Bristowe* 1580 in octavo,
his rejoinder to Martial together with his overthrow of Stapletons fortress 1580 in octavo
Innocentii Gentilleti exam, Con. Trid.
Gualterus in prophetas minores Tigur. 1566 in fol.
Goulartius vide Cyprianus. (fol,
Greenhás works Lond, 1605 in

H

Hardings answer to Iewels challendge 1564 in quarto
his confut, of the apology Antwerp 1565 in quarto
Harmonia confessionum Genevæ 1501 in quarto
Hellopæus de Sacramentis in genere Genevæ by Vignon 1585, in octauo,
Hemingij, Enchiridion Witebergæ, 1564 in octavo,
Hesshusius de erroribus pontificiorum Francofurti ad mænum 1577 in octauo
Ieremiæ Hombergeri Germina grani Sinapis Francofurti 1591
Book of Homilies printed 1595 in quarto
Bp. hooper upō. Ionas 1550 in 8
Horn against Feckná 1566 in 4.
Hosius aduersus *Brentij* prolegō Antuerpiæ 1559 in octavo,
Hospinianus de origine tēplorū Tiguri 1587. in fol.
D. *Humphredus* Iesuitismi pars 2 ædit Londini 1584 in octavo
Antidiploma manuscript (8
Humij Theses marpurgi 1591 in

I

Institution of a christian, made & agreed on by the whole clergy of England in K. Henry the 8 his time in octavo,
Iewels reply printed 1566 in fo.
his defence of the apology printed 1571 in fol. his exposition on the 2 epist. to the thessal. printed 1584 in octavo. his sermōs & treatise of the sacraments printed in one volume by Chtistoph. Barker in octauo,
Iunij *Biblia* ædit. lond. 1593 in fo
Animaduersiones ad *Bellar*, Lugduni 1600 in octavo
eiusdem ecclesiasticus Francofurt 1581 in octovo.

K

Keckermani systema theologiæ Hanoviæ 1602 in octavo,

L

Lauaterus in libros Cron, Heidelbergæ 1599 in fol.
Sibran. Lubbertus de principijs christian dogmatum edit, Franekeræ 1591 in octauo,
Idē de papa Franekere 1594 in 8,
Lutheri loci cōmunes collecti per Theodosiū Fabricium editi Magdeburgi 1594 in quarto

M

Machabæi enarrationes in Deuter. London 1563 in octavo.
Manipulus curatorum impress, per Iohan. Bullen 1478 in 4
P, Martyris loci communes edit, Londini 1583 in fol,
in libris Regū Tiguri 1566 in fol
de sacram, contra Gardinerum Basiliæ 1581 in fol
in librum Iudicū tiguri 1582 in f,
in libros Samuelis tiguri 1567 in f
in epistolam ad Romanos Basiliæ 1558 in fol
Melanthonis exam. theolog. cum explicationibus Pezelij, Neostadij 1587 in octauo. ejusdem loci theologici witeberge 1577 in octauo
eiusdem epistola witebergæ 1570 in octauo, eiusd, comment in epist ad Rom, Argentine 1536 in octa,
Missale Romanum Antuerpiæ 1577 in octavo.
Mollerus in psal. Genevæ 1592 in fol
Musculi loci com. Basil. 1561 in f,

N

Nowels confut, of Dormans last booke 1567 in quarto,

O

Oecolampadii et Zuinglii epistolæ 1548 in fol

P

Perkins of Idolatry Cambr, 1601 in octauo, & upon the epist, to the Galathians Camb, 1604 in quar,
his reformed Catholicke Cambr, 1597 in octauo, & eiusdem problema 1604 in quarto,
Piscatoris expositio capitū catecheseos herbone 1603 in 8, in Matheum Lond. 1594 in octauo, (8
Polan, theses pars 1 Basil 1597. in Thesium pars 2, 1601 in 8, eiusdē pertitiones Basiliæ 1599 in 8,
Pezelii explicationes in Melanthonis examen theol, uide Melāct,

R

D Rainolds conference with Hart 1584 in quarto, de Romane ecclesiæ Idelatria oxon, 1596 in quarto
eiusdem 6 theses Lond, 1602 in 8
Thomas Rogers Englisn creed 2 part London 1585 in fol

S

Em, Sa, aphorismi confessariorum parisijs 1600 in decimosexto,
Sadeel contra Monachos Burdegal, edit, Geneuæ, 1591 in octauo
de sacram, manduc, 1589 in octa,
eiusdem opuscula Cantabrigiæ 1584 in quarto
Sarauia de diuersis gradibus Lon, 1594 in quarto.
Schlusselburgii Catal, hereticorū lib 13 edit 1599. Francofurti,

Silerus in exod, Tiguri 1584 in f,
Snecanus de foedere, sacramentalibus signis et baptismo Lugdum 1584 in octauo,
Stapletoni promptuarium cathol, coloniæ 1594 in octauo,
D. Sutcliff de missæ ceremoniis edit Lond, in quarto, his challendg to N D, 1600 in quarto.
Szegedini speculum pontificum 1592 in octauo,
Loci communes Basil 1588 in fol.

T

Trelcatii institutio Locorum cõmuniũ Lond, 1604 in octauo,

V

Vallerandi Pollani apologia pro Leiturgia Argentinensi ædit. Lond. 1551 in 8.
Virels Catechisme Lond. 1594 in octauo.
Vogelii thesaurus Tubingæ 1596 in fol.
vrsini explicat. catechism: Cantabr: 1587 in octauo

W

Thomas Watson Bp: of Lincolne his sermons 1558 in quarto
Westhemeri conciliatio patrum et Conciliorum cum scriptura Tiguri 1563 in quarto
D whitakers against Raynolds 1585 in octauo
contra Dureum ædit: 1583, in 8:
de scriptura contra Papistas, ædit: Cantabrig: 1588 in quarto,
Respousio ad Campianum Lond: 1581 in octauo
aduersus Stapletoni duplication Cantabrig: 1594 in fol:
D. Whitgifts defence of the answere to the admonition 1574 in f
M Wyburne against Howlet Lon 1581 in quarto.
Wigandi Synopsis antichristi 1567 in octauo
D. Willets Synopsis Papismi Lon 1600 in folio.
D. Withers veiwe of the marginal notes of the Rhemists Testament Lond: 1588 in quarto
Iohannes Wolphius in Deutero: Tiguri 1585 in folio
Ibem in 2 Reg: vide P: Martyr in libros Regum,

Z

zanchius de operibus Redemptio: Neostadii 1597 in folio
Eiusdem compendium locorũ cõmunium Neostadii 1598 in 8
Zepperus de politeia ecclesiastica ædit, Herbornæ 1595 in octauo
zuinglii fidei ratio. Tiguri 1536 in octauo.

The errata.

Amend the faults eſcaped in the body of the booke thus.

pag 26 lin 2. read. well to thinke. lin, 7. read. preached,
pag 30: lin 13 read. alleadgeth and abuſeth
pag 32: lin 21. put out to ſay: pag 33. lin 1. read thought,
lin 16. put out and. lin. 22. read. not only. pag 37. lin 9.
read. it is maintained. pag 40: lin 5: read actes of religion.
pag 47, lin 10. read, adiaphoricam:

Amend the faults eſcaped in the marginal quotations thus.

pag 6. m, read Math. 17. 5. pag 7: t, read Tob. 7. 8: & 9 2.
pag 17 b, read Gen: 35. 2. 4. ibidem lin penult. put (f, before
Exod. 20. 5: 6, pag 18. i, read Iud. 2: 1. 3, pag 21. q. read, p, 1111:
pag 26 d, read: p. 57 pag 29. n, read Exegeſis, pag 30: p, read
Num. 28. ibidem, r, read vol, 2. pag: 1227: ibidem, i againſt the
popiſh Apology, pag 602. ibidem, r, reade pag 504. pag 47:
, k, read pag 1125: ibidem, q, put out Tome 10:
pag, 50, w, et 14: 36.

AN APOLOGY FOR THOSE MINIsters that are troubled for refusing of Subscription and Conformitie.

THE Articles wherunto we are required to subscribe *according to the 36* Canon *of the last* Synode *are these.*

1 THAT the Kings Majestie vnder God, is the onely Supreme governor of this Realme & of all other his Highnes Dominions and Countryes: aswell in all spirituall or Ecclesiasticall things or causes as temporall. And that noe forreigne Prince, Person, Prelate, State or Potentate hath or ought to haue any jurisdiction, power, superiority, prehemiNence, or authoritie ecclesiasticall or spirituall within his Maiestyes saide Realmes, Dominions and Countryes.

2 That the booke of Cõmon prayer & of Ordering of Bishops priests & Deacons, conteineth in it nothing contrary to the word of God & that it may lawfully so be vsed, & that he himself will vse the form in the said booke prescribed in publique prayer, and administration of the sacraments, and none other.

3 THAT he alloweth the booke of Articles of Religion, agreed vpon by the Archbishops and Bishops of both provinces, and the whole Clergie in the Convocation holden at London in the yeare of our Lord God 1562. and that he acknowledgeth all and every the Articles therin contained (being in number 39. besides the ratification) to be agreable to the word of God.

To these three Articles (*saith the Canon*) whosoever will subscribe, he shall (for the avoyding of all ambiguityes) subscribe in this order and forme of words, settynge downe both his Christen and surname, viz. I N.N. doe willingly and *ex animo*, subscribe to these three Articles. and to all things that are contained in them.

The first of these Articles *none of us ever refused to subscribe unto. To the other two we cannot: because we are perswaded*

ſwaded that both the Booke of Common prayer and the other bookes to be ſubſcribed by this Canō(of which yet in ſome reſpects we reverently eſteem) containe in them ſondry things which are not agreable *but* contrary to the word of God.

THE firſt Exception againſt ſubſcribyng to the booke of Common prayer.

The firſt Exception we take to the booke of Common prayer concerneth that order it appoynts for the reading of the holy ſcriptures: *which in many reſpects is* contrary to the word of God: *as may appeare by theſe Arguments following.*

It appoits the greateſt part of the Canonicall ſcripture to be left out in the publique reading.

The firſt Argument,

By that order which it preſcribeth to be kept for the reading of the holy ſcriptures, the greateſt part of the Canonicall Scripture is never to be read to the Congregation. For both the bookes of the Chronicles, *almoſt the whole booke of the* Apocalips, *and aboue an 100. Chapters more are at no time to be read either for firſt and ſecond leſſons, or for Epiſtles & Goſpells. Secondly, The greateſt part of thoſe bookes and chapters which are allowed to be read, is appoynted to be read, onely on ſuch dayes, when the people neither can conveniently meet together, nether are commaunded by law ſo to doe.*

This is contrary to the word of God, *as is manifeſt by theſe reaſons.*

1 It is one degree of (a) taking from the words of Gods booke, *thus to appoynt ſo much of the holy ſcripture to be omitted in the publique reading.*

2 The (b) whole Scripture, and every part of it, ſerueth ſoe way for the Edification of the whole Church: and it is euident that all the people of God may receiue much edification by hearing even the two bookes of the Chronicles *read unto them*

This is contrary to the word of God
a Reuel: 22. 19,

b Deut. 29, 29. Pſal. 19. 7. 8, 9 Luke 16: 29: Rom 15 4, 2 Tim: 3. 16. 17,

them, and those chapters of Exodus and Ezechiell which the booke appointeth not at any time to be read: much more by all the rest, which the booke appoynts then onely to be read, when they people are not present to heare them.

3 Sondry chapters and parts that are omitted, are fitter to edifie Gods people in many points of faith, then any that are to be read. For no place of Scripture doth so clearely demonstrate that Christ was the promised Seed, as the Genealogyes mentioned Mat. 1. and Luke 3. Noe place is so fitt to set forth that most cõfortable doctrine of the mutual loue between Christ & his Church as Solomõs Song, which is also for that cause called bythe holy Ghost the most excellent Song. Nether is any place in the whole Scripture so fit to teach us what the state of the Church shalbe in this last age of the world: who is Antichrist: what his rising & fal shalbe: what the glory of the new Ierusalem is: as those chapters of the Revelation which are never read. And how can it be doubted but that in those (c) many hundred chapters which are appointed either to be alwayes omitted, or to be read only upon the working dayes, ther be many necessarie poynts of doctrine, which either are not at all or not so fully and plainly set downe in any of the chapters that are read.

c even 727, or there about.

4 Christ hath (d) commaunded all his people (by all good meanes they can) to search and inquire into the scriptures because the testifie of him, and the hearing of them publiquely read, is one (e) principall meanes, whereby they (specially such of them as cannot read) may search & enquire into thẽ.

d Iohn 5 39.

e Deut: 31, 12. 13.

5 It is a (f) great help unto the peoples profityng by preaching to be well acquainted with those Scriptures, which the preacher alleadgeth for proose and illustration of his doctrine. And how shall many of the people which cannot read be acquainted

f Act: 17. 11.

with those chapters, which they may not heare read publickly?

6 We are confirmed in this our first Argument against subscription to the booke of Cōmon prayer, by the practise of the Church of the Iewes before Christ, of the primitiue Church in the age next succeeding Christ and his Apostles, and of all the best reformed Churches at this day: in none of all which any part of the Canonicall Scripture was ever commaunded to be left out in the publicke reading.

7 Wee are further strengthned heerin by the Iudgment of the Godly learned. Irenæus saith (g) The scriptures may be read indifferently of all men. *and againe* (h) Eate yee (*saith he*) of all the fruit of paradise, eate yee of every part of the holy Scriptures. *Augustine speaketh thus in the words of the 119. Psalme* (i) All the holy scriptures are a lantern to our feet, and a light to our pathes. *Chrysostom saith* (k) The holy Ghost hath so dispensed and tempered the holy scriptures, that he that is most vnlearned of all men, might reape some fruit and commodity by hearing of them read. *Bishop Iewell* (l) *affirmeth that* To limit and dyet the people, what they may read and what they ought to leaue, was sometymes the superstitious discretion of the Rabbines. *Heerin* (*saith M. Iewell*) wee may say as Hilary saith, The Sonne of God hath reveiled to us no such thing. Certainly now (the vaile being drawne aside, and our faces being open to behold the glory of God) S. Paule saith that not onely one part therof, but all and every part of the scriptures is profitable &c. And againe that all thinges that are written, are written for our instruction. *D. Fulk in his confutation of the Rhemists preface* (m) *saith* Theris nothing in the scriptures unmeet to be read of any man, nether are there any misteryes of holy writt, unmeet for christian men to know and vnderstand. *And proveth against the papists* that the tradition of the Iewes which restrained all under the age of thirty yeares from reading certaine portions of the old testament cannot be justified by the authority of Gregory Nazianzen or Ierom as is pretended. *Zepperus a famous devine of Herborn in Germany and Rector of the Vniversity there* (n) *writteth*, that

g lib. 1 cap. 31, h lib. 5.

i serm. 23 in psalme 118

k Hom. 3. in 2. ad Thess.

l Reply art. 15, Divis. 16. pag 543

m sect. 11.

n de polit pag. 274, et in silva Homil pag. 3. 4.

that it was the custom of the Church for the first 800 yeares after Christ, to read over the whole bible from the beginnyng to the end in the publique assemblyes once every yeare. And the breaking of that order (saith he) was a principall meanes of that palpable darknes which overwhelmed the Church for many yeares. For by this occasion many of the people were brought to think, that there were no other scriptures given by divine inspiration, but only thos epistles, gospels & lessons, which they heard read publikly. *Valerandus Pollanus pastor of the French Church in London in King Edwards dayes in the Apology he writeth for the Leitourgy of the banished Christians in Strausborough which was printed at London and dedicated to K. EDward the 6. affirmeth*(o) that both that, and all other reformed Churches used to read all the holy scriptures in order to the people, that all men of sincere judgment may easily perceiue that to be most profitable for the Church, that it is evident by historyes that the primitiue and purest Church was wont to doe so, and that this order continued till Barbarisme had invaded the Church of God.

o fol:34:

The second Argument.

It giveth to much honor to the Apocrypha.

THE Booke of Common Prayer giveth too much honor unto the Apocriphal bookes. For first (a) *It commaunds many of them to be read in the Congregation for first Lessons.*

2 *It*(b) *appoints them to be read under the name of the* holy scripture of the old testament *without any note of difference from the Canonicall, and*(c) *commaunds the story of* Svsanna *to be read under the name of Daniell 13.*

3 *It appoints them to be read in as great a measure* (*for their proportion*) *as the Canonicall scriptures of the old Testament: For of the Canonicall chapters of the old Testament* (*being in all 779. or therabout*) *are read only 592 or ther-about. And of the Apocriphall chapters* (*being in all 172 or ther-about*) *are read 104 or ther-about.* 4 *It commaunds them to be*

a Rubrick of the order how the scripture is to be read:

b in the title of that Rub: and in the 1 article of that Rub, & Rub before Te Deum article 2.

c In the Calendar on Aug:: 6.

read upon the (d) *greateſt Holydayes, when the Church Aſſemblies are wont to be beſt frequented.* 5 *When an holyday on which one of them is to be read,* (e) *fals on ſuch a daye as on which the Calendar had appoynted a Cannanicall chapter* (f) *it commaunds that the Canonicall ſhall giue place to the Apocryphall.* 6 *It appoynts* (g) *many of the Apocryphall chapters to be read twiſe in one yeare, and* (h) *ſome thriſe, ſo it doth noe one of the Canonicall chapters of the old Teſtament.* 7 *It appoynts the Apocriphall Bookes to be read* (i) *as* tendyng more to ædification, and ſuch as may leſſe be ſpared then thoſe chapters of the Cannonicall that are omytted. *AND that the meanyng of the booke is ſuch as we conceiue, may appeare by them frō whom we are to receiue the interpretation of it. For the Arch-Biſhop that now is in the Conference held at Hampton Court* (k) *taxed Ierom for* calling theſe books Apocripha, *& ſaid* he was the firſt that gaue thē that name *and called his obiections againſt them, the* old cavils of the Iewes. *And the Bi. of Wincheſter affirmed at the ſame time* that they muſt needes beheld, *Canonici ad inſormandos mores.*

This is contrary to the word.

This is contrary to the word of God, *as may appeare by theſe reaſons.*

1 *Neither the Levites nor Chriſt nor his Apoſtles did ever read, preach or interprete any other writtings for the inſtruction of the Church, but only the Canonicall Scriptures.*

2 Tim 3.16 17 2 *The holy Scriptures given by inſpiration of God* (l) *are ſufficient to inſtruct the Church, aſwell in manners as in doctrin, and were given to that end.*

m Mat. 7.15 and 23,10. 3 *It is* (m) *the proper office of Chriſt to be the teacher of his Church: & therfore no writtings may be appoynted to be read in the Congregation* for inſtruction of manners, *but ſuch only as haue been indited by his ſpirit.*

4 *Nether the old Church of the Iewes nor any of the beſt reformed*

d as on Whitſunday, Candlemas, S. Peters: S. Michaels & All Saints.
e as Whitſunday alwayes doth.
f Rubrick for the order how the ſcripture is to be read art. 4 & Rubrick before Te denm art: 2,
g as wiſd: 3, 6. 9 12: 19, Eccleſiaſticus 15, 19. 21. 23. 25 29 39 44,
h as wiſ. 1. & 5:
i Rubrick for the order how the ſcripture is to be read art: 1.
k ſum of the cō ference pag: 60.

Reformed Churches at this day (whose example we are (n) bound to haue respect vnto) haue been wont to read any other bookes in the Congregation for instruction in manners: but onely the Canonicall Scriptures.

n. 1 Cor. 14, 36.

5 *Their error which account these bookes Canonicall Scripture is hereby confirmed. This was the only reason that moved the 3. Councell of Carthage to (o) decree that they should be held Canonicall, because* They had received from the Fathers that they were to be read in the Church. *And Bellarmine (p) makes this one of his best reasons to proue that the authority of these bookes is* Divine *and* Canonicall *because* They are now, and haue been of ould read by the Church in the publique assemblyes. *So doe the papists in that booke they haue lately published called* The three Conversions of England. *And Gregory Martin (q) reasoneth thus,* Their owne service booke (*saith he*) appoynteth these bookes of Toby and Ecclesiasticus to be read for holy Scriptures as the other. Doe they read in their Churches Apocryphal and superstitious bookes for holy scripture?

o. Can. 47.
p. de verbo Dei lib 1 cap. 8 et 9

q Discovery of corruptions in translatiõs sect. 9

6 *Sondry of they Apocryphal chapters that are thus appoynted to be read, doe containe manifest errors and corruptions. In (r) oue of the chapters of Tobit (s) appointed to be read, an Angell is reported to haue said that* He was of the tribe of Nephtalin and of the Captives that dwelt at Niniveh, *And he is called (t) sondry tymes and answereth to the name of AZarias Tobies brother or kinsman, which name also he is said (u) in another place of the same booke to haue given unto himselfe as if he had been* of the kindred of Ananias the great, and one of Tobyes brethren or kinsmen. *In (w) another place of the same booke which is (x) appoynted to be read, the Angell is said to haue directed Toby to cure his fathers blindnes* by annoynting his eyes with the gall of that fish, *the liuer wherof he had (y) before prescribed for the driving away of Divils. In the (z) same chapter old Toby is said to have given thanks for the restoring of his sight in this forme* Blessed art thou O Lord, and blessed be thy name

r Tob. 7. 3.
s Tob. 2.
t Tob 7 8 9 read 8 3.
u Tob. 5, 12.
w Tob 11.8
x 8. 4
y Tob 6, 7. and 8, 2. 3,
z Tob 11, 14, read 8. 4

for ever and blessed be all thine holy Angels: In (a) another the Angell is reported to say that (b) Almes doth deliver from death, and doth purg all sinne, and (c) that he did bring to memory their prayer before the Holy one, and that (d) he was Raphael one of the Seaven Angels which present the prayers of the Saints. These and sondry others are apparant corruptions in that booke, and so taxed by (e) Iunius, (f) Lubbertus, (g) D. Whitakers, (h) D. Abbots (i) D. Willet and others.

In the booke of Iudith which is (k) wholly appoynted to be read the (l) fact of Simeon in murdring the Sichemits is commended, and Iudith (m) prayeth that God would blesse and worke with her lye. (n) She dressed & tricked her selfe that she might allure Holofernes unto wantones, and (o) prayed God that he might be taken with the snares of his eyes in her, and that God would smite him with the lipps of her love. She (p) vttered wittingly and willingly many lyes, and in all this is commended by the author of that booke. All these and some others in that booke are manifest and shamefull errors: and so have been observed to be by (q) Iunius, (r) Lubbertus professor of divinity in the vniversitie of Franekers in Frisia, (s) our divines that conferred with Campion in the Tower, (t) D. Abbots Dean of Winchester (u) D. Willet and others.

In (w) one of the chapters of the booke of Wisdom appointed to be read (x) twise every yeare, it is said that (y) the children of adulterers shall not be partakers of the holy thinges, and the seed of the wicked bed shalbe rooted out, and (z) that if they dye hastily they haue noe hope neither comfort in the day of tryall, for horrible is the end of the wicked generation. And in (a) another chapter of the same booke, that the bastard plants shall take no deepe roote nor lay any fast foundation. For though they bud forth in the braunches for a tyme, yet they shalbe shaken with the winde; for they stand not fast, and through the vehemency of the winde they shalbe rooted out. All which is iudged to be a bloudie sentence and censure

a Tob. 12. read oct: 4,
b vers, 9
c vers, 12
d vers, 15
e Annot, in Tob 2: 10, 3. 25, and 5 15, & 6, 9 and 12. 12. 15.
f De principijs Chr. dogm. p; 83
g Resp. ad Cāp. p. 17 et cont; Durœum pag 75
h against Hill pag 318.
i in Synop: p. 13
k oct. 6. 7. 8 9 10. 11. 12, 13.
l Iud. 9. 2
m Iud. 9. 10, 13
n Iud, 10, 3. 4 and 12, 15,
o Iud, 9 13. according to the Bishops Bible
p Iud. 10. 12. 13 11. 15 16 19,
q Annot. in Iud. 8. 6. & 9. 2 & 16 8.
r De princ: Chr: dogm: p: 94, 95
s in the 4: dayes Conference:
t against Hill pag 318:
n Synopsi: p: 13,
w Wis. 3.
x on Allsaints day and oct. 15.
y ver, 16,
z vers. 18:

a Wis: 4: 3: 4 read oct. 15,

against all that are borne in bastardie, both by (b) Zepperus & b de legibus Mosaicis p. 234.
(c) D. Abbots. c against Hall pag 319

In (d) one of those chapters of Ecclesiasticus that are (e) read it is said that the feare of the Lord was made with the faithfull in the mothers wombe. *In (f) another* we are forbidden to giue almes to any vngodly man. *in (g) another* wisdom (*the Son of God*) is said to haue bin made and created from the begining. *in (h) another it is said* if thou wilt thou shalt obserue the Commandements and testify thy good will? he hath sett water and fire before thee stretch out thine hand to which thou wilt. *in (i) another it is said of Elisæus that his body did prophecy after his death All these and other corruptions are proued to be in those chapters of Ecclesiasticus (which are appointed to be read) by (k) Caluin, (l) Iunius, (m) D. whitaker, (n) D. Raynolds and others.*

d Eccl. 1.15:
e oct. 24
f Eccl. 12.5 read oct. 31
g Eccl. 24 11 12. read Nov. 7
h Eccl. 15:15 16: read Nov. 2
i Eccl. 48.13. read Nov. 18:
k Instit. li. 2: ca. 5 sect. 18
l Annot. in eccl. 48 10.
m Resp ad Campianum p. 17. 18
n Thesi. 5. sect: 30 pa. 134

In the (o) first of Baruch it is said that the Caldeans burnt Ieruſalē with fire the ſame yeare & month & day that they tooke it. *Which is contrary to that which the holy Ghost hath written in (p) sondry places, as both (q) Iunius and (r) Lubbertus haue obserued. Other errors are also noated to be in this booke (which yet is wholly (s) appoynted to be read) by (t) Iunius, (u) D. Whitakers (w) D. Willet and others.*

o Bar. 1 2 read Novem 20
p 2 Cro. 36:6 10 compared with vers. 19 & Ier. 39:8
q Annot in Bar 1.2
r de prin. christ. dogm. pag 67
s Nov. 20 21 22 23
t ann in Bar. 6. 2
u de scrip. p 49
w Synops. pa 9.

In the history of Susanna which is (x) appoynted to be read under the name of the 13 chapt. of Daniell, there Iewes in Babilon (y) are said to haue had Iudges of their owne, and power to put offenders to death. *and (z) Daniell is said to* haue ben a young child *when he executed iudgment vpon the two false witnesses, which was (a) in the dayes* of Astyages *immediatly before the raigne of Cyrus, & (b) this is said to haue been the meanes wherby Daniell* greew famous. *All which doe evidently proue this story to be fabulous and vntrue, as is also obserued by (c) Iunius, d) Lubbertus, e) D. Fulk, (f) D. Whitakers (g) D. Willet and others.*

x Aug. 16
y vers. 5 48.
z vers 45:
a vers. 65
b vers 64
c annot in Dan. 13 1
d de princ. chr. dogm. pag 70
e ans: to Martin pag 22, 23
f de scrip, quest. 1 cap 9
g in Syno, fi: p, 10. 11

7 *In this whole argument against the readyng of the Apo-*

crypha we are confirmed by the iudgmēt of the godly learned. The old Church of the Iewes (*saith D. (h) Whitakers*) neuer vouchsafed them so much honor as to read them publickly, *which also (i: the learned hold to be a good precedent for us to follow. Iustin Martyr (k: speaking of the bookes wont to be read in the assemblyes by the Church next succeeding the Apostles, nameth only the writtings of the* Prophets and Apostles. *The Councell of Hippo speaking of the Canonicall scriptures, decreed* that besids thē nothing might be read in the Church, *and so wee find it cytted by B. (l: Iewell and (m: D. Humfry. The same was expresly decreed by the Councell of Laodicea which as we find also to this purpose alleadged by (n: B. Iewell, (o: D, Fulk and (p: D. Whitakers. The very same decree agaīst the reading of the Apocrypha in the Church was long agoe made in the French Church by the Ecclesiasticall Constitutions of Lewys and Charles, which is also cited to this purpose by (q: B. Iewell, (r) B. Horn and (s) B. Pilkinton, Cyril (as we find him cyted (t) by D. Whitakers) having reckned vp the Canonicall bookes, saith that* the Apostles and Bishops of the auncient Church delivered these onely to the Church, *and thereupon inferreth thus* with the Apocrypha bookes (*saith he*) haue thou nothing to doe. *Chrysostom (as (u) B. Iewell alleadgeth him) speaking of the practise of the primitiue Church saith* it was the readers office to read holy thinges in the Congregation out of the writtings of the Prophets or of the Apostles. *D. (w) Humfry saith* they were first called Apocryphal bookes, because they were hidden, not publique receiued of the Churrh, but might be read secretly in mens private houses. *And (x: D. Sutclife calleth this impudencie in the papists that they match Apocryphal bookes and Legēds with the scriptures, or at least read them in the Churches togeather with the scriptures.*

h against Rain. p. 27
i Lub, de princ, pag: 37. 38. 39, D, VVhitakers against Ranolds pag 26 27
k in Apolog. ad Antonium
l defence of the Apol. pag 549.
m de vita Iuelli pag 197
n defence of Apolog. p. 549
o rejoinder to Bristow pa 297
p contra Stapleton pag 280
q defence, of Apol, p 549
r against Fecknam fol. 61. a
s against the man of Chester fol. 48
t contra Duræū p. 54
u defence of Apol. p 549
w Iesutism. pa 2 p 37
x Contra Bellar. de Missæ Cerem p, 151

The Third Argument.

The

THe booke of Common prayer *appoynteth such a Trã-slation of the holy scriptures to be read in the Church as leaveth out of the text sondry words and sentences, which were given by divine inspiration for the profite of the whole church. As first in the Booke of the Psalmes*, the titles of the Psalmes *and these words* Higgaion *and* Selah *are alwayes left out, and the last words* of Psalme *72. and these words* Prayse yee the Lord *are omitted at the least 17 tymes.* 2. In the Lords prayer (*after the example of the popish missal*) *this conclusion*, for thine is the Kingdom and the power and the glory &c. *is ever left out.* 3 *In the reading of the 10 Commaundements these words* which brought thee out of the land of Ægipt out of the house of bondage *are omitted.* 4 *In the Epistles and Gospels words are left out even to the chaunging or obscuring of the sense of holy scripture, which shall evidently appeare to them that will turne to these places of Scripture following* (a) *col. 3. 12 these words* holy and beloved (b: *Esa 63. 15. this word* from (c: *Apo. 7. 9. these words* and kindreds (d: *Mar. 14. 72 these words* weighing that with himselfe (e) Mar. *15. 7. these words* who in the insurrection *which words are meant of all his fellows.*

It binds vs to a translation that taketh away from the text.

a epist. 1 sonday after Epiph
b epist on mõday before Easter.
c epist: on All-Saints:
d gosp. on monday before East.
e gosp, on Tuesday before East:

This is contrary to the word of God. *for*

1 *God hath expresly forbidden* (f) to take ought from his word *and said* that he will take their part out of the booke of life that shall presume to doe it.

2 *Sondry of our best divines haue sharply taxed the Papists for this, obseruing it as a manifest corruption in their translations, and great aduantage against them namely* (g: *Chemnitius* (h: *Danæus*, (i: *Lubbertus*, (k: *D. Fulk*, (l: *D. Bulkley*, (m: *D. whitaker*, (n: *M. Wiborn and others.*

This is contrary to the word of God.

f Deut: 4: 2 Apoc: 22. 19.
g Exam. Conc: Trid. par. 1 p. 62
h cont. Bellarm. ad 1 contr. p 32
i de princ, chr. dogm p. 159.
k against Greg. Marenn pag 321:
l answer. to the Rhem, preface (6. 71
m against Rain. p. 283. 287. 288 290. 340
n answ. to How le: fol. 158. b

The fourth Argument.

THe Book of common Prayer appoints such a Translation to be read in the Church as doth add both words and sentences

It binds vs to a translation that adds to the text:

ces to the Text, as parts of the Text, and without any note of distinction from it, and that sometimes to the changing or obscuring of the meaning of the holy Ghost. As in the booke of the psalmes psal. 2.12. this word right is added. psal. 4.8. this word oyle psalme 13. 6. these words yea I will prayse the name of the Lord most highe, psalme 14 three whole verses are added viz. 5. 6. 7. Psalme 22. these words, looke vpon me. Psalme 22 31. this word my, Psa. 39 12. these words fretting a garment. psa. 132. 4 these words neither the temples of my head to take any rest, psa. 134. 2. these words even in the courts of the house of our God, Psal. 136. the last verse is wholly added psa. 147. 8. these words and hearb for the vse of men. 2 In the Epistles and Gospels as (a) Iohn 1.4. these words that yee may reioyce (b) Rom. 12 7. these words not onely before God but also (c) Ier. 23.5. these words with wisdom (d) 2 Tim. 4. 5, these words be sober (e) Math. 2.6 these words vnto me, (f) Math. 9 25. these words Damsell arise (g) Mar. 15 40 Mary Salome this word Mary is added (h) Luc. 16 21 these words and no man gaue vnto him (i) Luc, 19 42 these words thou wouldst take heed (k) Luc. 24 36 these words It is I: feare not.

a Epist, on Saint Iohns day
b Epist, on 3. sonday after Epiph.
c epist on 25 Sonday aft Trid epist on Luks day
e Gosp, on ePiphany
f gosp on 24 sonday after Trini,
g gosp. on tuesday before East.
h gosp on 1 sonday after Trini.
i gosp, on 10 sonday after Trinit.
k gosp on tusday in Easter weeke

This is contrary to the word

This is contrary to the word of God: for-

1 The Lord hath expresly (l) forbidden us to add vnto his Word.

2 Sondry of our best divines haue noted this a corruption and sinne in the Papists & others. as (m: Chemnitius (n: Lubbertus, (o: D. Bulkly (p: D. Whitakers (q: D. Abbots and others yea, D. Whitakers (speaking of as lawfull an addition as any of these which wee haue noated) saith thus (r) may Wee convay thus cunningly into the text of the scripture whatsoever we imagine fitly to agree therewith? and a little after (s) This cannot any way be otherwise accounted than a thing vnlawfull in Gods word, and by noe meanes to be defended.

l Deut. 4, 2, pro. 30 6, apo: 22. 18
m exam, Conc, trid pa: 1, p. 62,
n de princ, chr, dogm p 160. 161
o ans. to Rhem, pref, p 7 175.
p against Rain, p 286 297 300, 301 309
q against Hill pag 15
r against Rain. p: 298
s ibidem p 318

The fifth Argument.

The

THe Booke of Common prayer *appoints such a Translation to be read in the Church, as is in many places absurd and such as noe reasonable sence can be made of, as psal.58.8.* Or ever your potts be made hott with thorns so let indignation vex them as a thing that is rawe: *psal:* 68 30 when the company of the spearmen and multitude of the mightie are scattered abroad amongst the beasts of the people, so that they humbly bring peices of silver, and when he hath scattered the people that delight in war, then &c: *psal:*72 6 he shall come downe like the raine into a flece of wooll, (a) *Esa* 63, 1, which is so costly cloth (b) *Rom,* 12 2 be you chaunged in your shape (c) *Ephe,* 3 15 father of all that is called father in heauen and in earth (d) *Phil.* 2 7 that Christ was in the shape of God and was found in his apparell as a man (e) *Ephe:*5, 13 whatsoever is manifest the same is light, (f) Luc, 1 36 this is the first moneth which is called barren (g) Luc: 11 17 and one house doth fall vpon another.

It binds vs to a translation which is absurd & sensles

a epist, momday before Easter
b epist on 1 sonday after epip,
c epist on 16 sonday aft Trin.
d epist on last sonday in Lent.
e epi: on 3 sonday in Lent
f gos. on the Annuntiation
g gos on 3, sonday in Lent.

This is contrary to the word God: *for*

1 *The word of God (h) ought so to be read in the Congregation, as the people may vnderstand & be edified by it.*

2 *It minisheth the reuerence which the people in their hearts :i: ought to beare vnto Gods word.*

3 *Learned men haue iustly blamed the Rhemish Translatiõ because it is in many places sensless and obsurd to an English hearer, though it stick precisely to the words and phrase of the Originall, viz (k) D. Fulk, (l) D. Withers, (m) D. Bulkley, (n) D. Whitakers and others. and the reading of the vulgar Lattin in Churches is condẽned also by: a: Chemnitius & (p) M. Wiborn because that Translation is in sondry places senseless and absurd.*

This is contrary to the word of God.

h Deut; 27 8 14. & 31 11 12. Neh. 8 8. 1 Cor 14 1926, 1 Ezr. 94. Neh. 8.5
k anf. to Rhem, pref, sect 22, and against Martin p, 506
l epi, dedicatory before his veiw of the Rhemist. marginal notes pag 3,
m anf: to the Rhem, pref, pag 76 80,
n against Rain, pag 369
o exam: Conc: Trid par, 1 p. 61
p anf: to Howlet fol 158. b:

The Sixt Argument

The Booke of Common Prayer *appoints such a Translatiõ of the Scripture to be read in the Church as doth in very many places*

It binds vs to a translation that pe ver-

teth the meanyng of the holy ghost.

places peruert the meaning of the Holy Ghost by a falſe interpretation of the Text as in the Booke of the Pſalms Pſal 17. 4. becauſe of mens works that are done againſt the words of my Lips *for* concerning the works of men by the words of thy lipps pſal 18 *26 this (which the Prophet ſpeaketh of God) is applied to men* with the froward thou ſhalt learn frowardneſſ pſal 30. 12. euery good man *for* my glory or my toung pſal 105 28. they weare not obeydient to his word *for* they were not diſobedient, pſa, 106, 30, Phinehas prayed *for he* executed judgment, pſa, 107 40, though he ſuffer them to be evill entreated through tyrants *for* he powereth contempt upon Princes, pſa, 123 3 the rod of the vngodly commeth not into the lot of the righteous *for* it reſteth not vpon it, *So* (a) *Eſa* 63, 11. Iſraell remembred *for* God remembred (b) Math 1 18 when his mother Mary was maried to Ioſeph, *for* was betrothed (c) Mat, 27 9 whom they bought of the children of Iſrael. *for* whom they of the children of Iſrael valewed (d) Luc. 1. 28 haile full of grace *for* haile thou that art freely beloued (e) Luc, 1 48 he hath regarded the lowlynes of his handmaiden *for* the low eſtate (f) Luc, 2 43 and his father knew not of it, *for*, and Ioſeph knew not of it, (g) Iohn 1, 1 and God was the word, *for* and that word was God (h) Rom 13, 13 not in eating and drinking, *for*, not in glottony and drunkenes (i) 1 Cor, 9, 27 leaſt I ſhould be caſt away *for* leaſt I ſhould be reprouable or blam-worthy, (k) Gal 4 25 mount Sion bordereth vpon the citie that is now called Ieruſalem *for* anſwereth to Ieruſalem that now is, (l) 1 Pet, 3 20, when the long ſuffering of God was once looked for, *for*, when once the lōg ſuffering of God looked for or wayted:

a epiſt, monday before Easter
b goſ on 1, ſonday after christmaſſe:
c goſ, ſonday before Easter
d goſ on the Annuntiation
e in Magnificat
f goſ. 1 ſonday after Epiphany,
g goſ, on chriſtmaſſe day
h epiſt 1 ſonday in advent.
i Epiſt, on ſeptuagesſima ſonday
k Epiſt 4 ſonday in Lent
l epiſt on Easter even

This is contrary to the word of God: for

This is contrary to the word
m Exod: 20. 16
n Pro. 30. 6.
1 Pet. 4, 11

1 We are (m) forbidden to make report euen of a mans ſpeach in a contrary or other ſenſe, then we are perſwaded he intended it, and therfore it muſt needs be a ſinne (n: to deale thus with the oracles of God.

Iohannes Clarinus a famous Papiſt, firſt a Frier afterward a Rep[ro]bate Iew, as he confeſſeth in the Epiſtle before his Hebrew Bible, ſhewed 3000 faults in the vulgar latine tranſlation. Dr Tho: Fullers church hiſtory of Britain. 10 Booke Cent. p. 58.

2 Our beſt diuines haue for as ſmale corruptions as theſe that we haue noted blamed the vulgar latine and Rhemiſh Tranſlations, and condemned the Councell of Trent for binding

ding all men to the reading of the vulgar latin publiquely: namely (o: Calvin (p: Chemnitius (q: Iunius (r: Lubbertus (s: D. Bulkley (t: D. Whitakers (u: D. Reainolds (w: D. Willet and others. Yea, (x) D. Whitaker concludeth a reproofe of such faultes as these in the vulgar Translation thus All this perhaps in your judgment seemeth litle, who care not how corruptly Gods word be sett forth amonge you: But they that consider how holy & pretious a thing the word of God is, and what charge the Lord hath given to keepe it faithfully, must needes confesse that these are indeed grosse corruptions, and ought with all diligence to be searched, and removed out of the scriptures:

o Antid. Conc: Trid. sess: 4. pag 680. 681.
p exam. Conc. trid. pa: 1, p. 61, 64
q animad. in Bel lar. cont: 1 lib, 2, cap. 12, 13, 14
r de princ, char, dogm. p 162.
s ans. to Rhem, pref, p: 52. 65.
t against Rain, p, 232, 320
u Thess, p. 23 : 25
w in Synops: p. 20: 21
x against Rain. pag 321:

The 7. Argument.

THe Booke of Common prayer *misapplyeth sondry places of Scripture and that to the countenauncing of some poīts of vnsound doctrine. as (a) Apo. 14 15. is applyed to those children whom Herod murthered, which is also made more plaine by the b) Collect that calleth them* the witnesses of God which confessed and sheewed forth his prayse: *So c Ioel 2, d Mat, 6, e 2 Cor. 6 f and Mat. 4 are all applyed to the Lenton fast. g 1 pet. 3 17 22 is applyed to the time of Christs abod in the grau: and (h: Apo, 12. 7 12 is applyed to a created Angell,*

This is contrary to the word of God, for

1 It is agreat dishonor to the word to (i: abuse it unto the maintenance or countenauncyng of any error.

2 Our Divines have condemned in the Papists the errors which we haue mentioned, and the misapplying of these scriptures to the maintenaunce of them. Namely (k: Bullinger (l: Iunius, (m: Daneus, (n: Polanus; (o: our booke of Homiles (p) D. Fulke, (q: D. Abbots and others.

If any man shall obiect that all these seven Arguments which we haue brought against subscription to the booke of

It misapplyeth the scripture to the coū tenauncing of false doctrine
a epist. on Innocents day.
b Coll. on Innocents day,
c epist on 1 day of Lent.
d gosp: on 1, day of Lent
e epist: 1 sonday in Lent
f gosp: 1. sonday in Lent.
g epist on Easter even,
h epist, on Mich, day
This is contrary to the word
i pro. 8 8
k Apoc: 12
l in Apoc. 12.
m Elench, haret pag 72
n in Dan, 12. 1
o hom of fasting part 2
p Confutati, of Rhem, on Matth.

2. 16 & Mat. 4. 2 & Resut. of Rastel p. 785 & prelect Apoc 12. q against Hill pag 420,

Common prayer, *be but cavils becauſe the Calendar ether is noe part of the booke, or if it be, yet are we not ſo ſtrictly tyed unto it, but that we may take liberty to read any other chapters inſtead of the Apocrypha, or any chapter that is not preſcribed in the Calendar, which wee ſhall iudge fitter for the edification of the people, and that we may read the Pſalmes, Epiſtles and Goſpels according to the new Tranſlation of the Bible, that is now in hand, wherin theſe faults are likely to be reformed.*

Wee anſwer. That all our Arguments are directed againſt the Subſcription as it is now requyred and the vſe of the booke as it now ſtandeth. 2 That the Calendar is a part of the Booke, and that we are preciſly bound to the direction of it, aſwell in the reading of the leſſons & Pſalmes as of the Epiſtles & Goſpels. For the ſtatute (which authoriſeth the booke and is prefixed as a part of it) commaundeth the obſervation of the Calendar as a part of the booke, and bindeth us vpon a great penaltie to ſay and uſe mattens, Evenſong, adminiſtration of each of the Sacramẽts, & all other open & cõmon prayers in ſuch order & forme as is mentioned in the booke & no other or other wiſe. *And in the (r: Canons of the laſt Synode (from which we are bound to receiue the meaning & interpretation of the* Booke of common Prayer) *wee are inioyned* to obſeru the order preſcribed in the Booke of common Prayer aſwell in reading the holy Scriptures and ſaying of Prayers, as in adminſtration of the Sacramentes, without ether diminiſhing in regard of Preaching, or in any other reſpect, or adding any thing in the matter or form therof

r Can. 14.

THE Second Exception againſt ſubſcribyng to the booke of Common prayer.

THE Second Exception we take to the Booke of Common prayer

Prayer, concerneth the ceremonyes whith it appointeth to be vsed in the publick worship of God as the Surplice Crosse in Baptisme, Kneeling at the Communion and such like

To command thevse of such ceremonyes as the booke appoynts is contrary to the word.

For To command the obseruation of these ceremonyes is contrary to the vvord of God, as we are perswaded by these arguments following.

The first Argument against the Ceremonyes:

Humaine Inventions abused to Idolatry (unlesse they be of necessary use) may not be retained in the service of Christ.

IT is contrary to Gods Word to vse (much more to command the vse of) such ceremonyes in the worship of God as man hath deuised if they be notoriously known to haue been of old and still to be abused vnto Idolatry or Superstition by the Papists specially if the same be now of noe necessary vse in the Church. this may appeare

1 By the second commandement which forbids all prouocations vnto spirituall fornication, as the 7. doth vnto that which is carnall. a Lev:18:3.4 & 19.19:27.28: Exod.23 :24, Deut,14,1, and 12,4. 30,31, 2. cor 6,14:18: Apoca.18.4.

2 By the commandement and direction God hath giuen vs in his word,:a:to seperate our selues from Idolaters & be as vnlike to them as may be, specially in their religious obseruatiõs and ceremonyes (b) to abolish not only all Idols but also all the ceremonyes & instruments of Idolatry, and that soe as we may best shew our (c) vtmost detestation to them and (d) root out the very memory of them to (e) cast away euen such things as had a good originall and vse (if they be not still necessary or cõmanded of God) when once they are known to haue been defiled by Idolatry or abused vnto it. b Gen.35.24 Numb:33,52 Deut.12,2:3: 2. King 23:4.Esa 27.9 & 30: 22 23:Zeph.1.4. Apoc 2.14 20: c Deut.7,25 26 & 9 21,1 cor:14 12. 2 Kings 18, 4,& 23 6, Esa. 30,22.Iude 23. d Exo,23,13 Deut.12,3.Iosh 23.7 Zach:13.2 e Lev.26.1,2 Kings 18,4 Dan. 1.8 Hos 2,16 17

3 By the equity and reasons of these commandements which wee find set down in holy Scripture. viz .1 the (f) detestation which the Lord our God (being a iealous God) beareth vnto Exod,20,5.6 Deut,7.25:26

vnto Idolatry and all the instruments and tokens therof, as vnto spirituall whordom. 2 (g) that wee cannot be said sincerely to haue repented of the Idolatry or superstition wherby wee or our forefathers haue prouoked the Lord (h) vnless we be ashamed of and cast away with detestation all the instruments and monuments of it. 3. that we shalbe in (i) danger to be corrupted in the substance of Religion and purity of doctrin and even to fall back again vnto Idolatry if we conforme our selues to Idolaters in their ceremonyes, and retaine the monumentes of their superstition, yea if wee shew not all detestation vnto them. 4. that our (k) holding of conformity with Idolaters in their cerimonies (wherin they repose the greatest part of their religion) wilbe a speciall mean to harden them in their superstition. 5. that seing the Pope is reveiled to be (l) that great Antichrist, and his Idolatry troubleth the Church at this daye more then any other, and our people (m) converse more with Papists then with any other Idolaters theris more daunger in retaining the ceremonyes & relicks of Popery then of any other Idolatry whatsoever.

g 2 cro 33.15. Esai: 29 & 2.20 & 30 22 2 cor 7.11,

h See M. Calvin in his 52 serm. on Deut. & epist 87 pa, 166. 167

i exo. 34: 12. 15 Deut 7.4.25:26 Iud 2:13 gal: 2.5

k Ezech. 16, 54. 1 cor, 8. 10

l 2 Thess: 2, 3, 4 Apo: 17. 16

m Lev. 18. 3,

4. By the iudgment of the godly learned of all Churches & ages, who haue constantly taught and giuen testimony to this truth that Christians are bound to cast of the ceremonyes and religious customes of Pagans Iewes Idolaters and heretickes and carfully to shun all conformity with them therin.

n Euseb. de vita Constant lib: 3 cap 17 Anno Dom. 315,

in the Councell of Niece it was (n) decreed that Christians might not keep the feast of Easter at that time nor in that manner as the Iewes did. let vs (say they) in nothing agree with that most detestable rout of the Iewes. and in (o) another Councell that none should fast on the Lords daye because the manichees had taken vp that daye to fast on. which also (p) Augustin alledgeth and approveth of in another (q) that such altars as were set vp in the contry and high wayes in memory of the martyrs should be abo-

o conc. Gangr. can. 18 Anno 324

p epist. 86, ad Casulanum

q Carthag 5 cā 14. 15 ann, 437

aboliſhed although they were pretended to be ſet vp by revelations or viſions and that ſolemn requeſt ſhould be made to the Emperor that all reliques and monuments of Idolatry might be vtterly deſtroyed. *And this decree we find cited By D. Fulk. In another councell it was decreed*, that none of the clergy ſhould forbeare or make ſcriple to eate fleſh, that they might ſhew themſelues to differ from the Priſcilianiſts. *In* (t) *another* that Chriſtians ſhould not deck their houſes with baye leaues and green boughes, becauſe the pagans did uſe ſo to doe, that they ſhould not reſt from their labours thoſe dayes that the Pagans did, and that they ſhould not keep the firſt day of every month as they did. *In* (u) *another*, that Chriſtians ſhould not celebrate feaſts on the birth dayes of martyrs, becauſe that was the manner of the heathē. *Tertullian is large and vehement in this poynt.* as: *w:* (*ſaith he*) we may giue nothing to the ſervice of an Idol, ſo may we borrow nothing from the ſervice of an Idol, If it be againſt religion to ſit at table in an Idols temple, what is it to be ſeen in the habit of an Idol. (x) *Againe*, no habit or apparell is eſteemed lawfull amōgſt vs, that hath been dedicated or appoynted to ſo vnlawfull an act. thou that art a chriſtian muſt hate thoſe things, the authors and inventors wherof thou canſt not chuſe but hate. *In* (y) *another place he affirmeth*, that Chriſtians might not waſh their hands, or lay aſide their cloakes: before prayer, nor ſit vpon there beds after prayer, becauſe the Heathen uſed to doe ſo. *Melchiades Biſhop of Rome* (z) decreed that no Chriſtian ſhould faſt on the Lords day, or on (a) the Fryday, becauſe it was a knowne cuſtome of the Pagans to faſt on thoſe dayes. *Ambroſe taught* Monica *the mother of Auguſtine* (*as: b: Auguſtine himſelfe reporteth it, which is alſo alleaged by: c: B. Iewell*) *to leaue bringing of wine and cakes to* the Church (as ſhe was wont to doe) becauſe ſhe might not lawfully giue ſuch a ſhew of conformity with the Gentiles. *Auguſtine himſelfe alſo: d: preſcribing a direction how to winn the Pagans, hath theſe words*, If you aske how the Pagans may be wonn, how they may be inlightened, how they may be called to ſalvation, leaue all their ſolemnityes, for ſake there toyes. *Gregory* (*as wee find him cyted: e: by B. Iewell*) *alleadgeth and approueth of a*

r againſt Saunders booke of images p. 702

s Conc: Brac. 1, can 32

t Conc. Brac. Tom 2 can 73 circa annu, 616,

u Conc. Afric: can 27

w de Corona militis

x lib de Idolatria

y lib: de oratione

z circa Annum 311. as we finde him cited by Caranza in ſum, conc: fol, 34 a

a quinta feria

b confeſſi. lib 6, cap 2

c defence of Apol, p 385, 386,

d Tom 10 Hom 6 de verbis domini in Matheū

e defe of Apol, pag: 86.

decree of the Councell of Toledo, which forbad the ceremony of thrice dipping in Baptisme, because it was the custom of certaine heretiques. *Leo* (f) *adviseth all christians* to shun the viperous conference of heretiques and that in nothing they would be like vnto them who in name onely are christians. *The iudgment of the Church of Scotland appeareth in a :g: letter written from a Generall Assembly held at Edenbrough 1566 unto the Bishops of England, in which* (*besides many other sentences to this purpose*) *thus they write,* If surplice, corner cap, & tippit, haue been badges of Idolaters in the very act of Idolatry, what haue the preachers of christian liberty & the open rebukers of Superstition to doe with the dreggs of the Romish beast. *And more plainly in the Generall :h: confession of their faith, whervnto his right excellent Maiestie, with others of the cheife States of that Kingdom did solemnly sweare and subscribe, where we find these words,* VVe detest all the Ceremonyes and false doctrine of the Romane Antichrist added to the ministration of the true sacraments, we detest all his vayne Allegories, Rites, signes and traditions brought into the Church without the word of God.

Oecolampadius :i: (*directing a minister of the Church of Schaphusium, what rites were fittest to be used in the celebration of the Lords Supper*) *requireth him utterly to cast of all the Ceremonies of the Papists,* which cannot (*saith he*) be continued *but they will nourish the superstion and impietie whervnto they serued of old.*

Calvin in :k: one place affirmeth, that if we haue any drop of good zeale in us, it must needs vex & greiue us to see the marks and signes of Idolatry, and that we must to the vttermost of our power deface them. *And* (l) *in another place,* God would haue his people to know (*saith he*) that they could not haue his favour vnlesse they would in all poynts be unlike to them that were vncircumcised, and of another religion, & goe as far as they could from their fashions and examples, specially in those rites wherin there was any shew of religion. *And in, m, another place having spoken of some*

f serm. 8 de pasi domini

g as we find it set downe in the Discorse of the troubles at Franckford pag 212

h printed at Lõdon by Thomas Man anno 1603

i lib epist p. 129

k serm 52 on Deut.

l in Lev: 19 27. pag 207

m epist 87, pag. 367

some moderation that is to be vsed in reforming and remedying abuses in the church, yet (*saith he*) doe I no less constantly affirme that great heed is to be taken, least vnder this pretence any thing be tolerated in the Church which came either from Sathan or from Antichrist.

Bucer was also of this iudgment, suerly: *n: saith he* as there can be no agreement between Christ & Belial, So they that are sincere christiãs can abide nothing that is antichrists. *and in* (o) *another place*, none of all those things (*saith he*) or words or gestures shall find any place with vs, in which there may appeare to be any thing that hath any affinity with so great impiety, or that may be drawn (though wickedly and without any iust cause giuen) to the iustifiyng of them.

n in Mat. 18, fol 143, b

o in Censura ca: 2 fol. 471.

Musculus writeth thus (p) It is not fitt that those thinges which are rather superstitious then religious, or haue so much as a shew of superstition should be retayned in the Church. God forbid that I should maintaine any Traditions, Rites or worships which are Popish. And I call them Popish Traditions: which either of their own nature: or by abuse doe serue vnto popish impiety, superstition & blindnes, all which (I am perswaded) ought to be detested asmuch as is possible.

p Loc Com. de tradit. pag 421. 422.

Peter Martyr (q) *teacheth that* That order ought to be kept in the administration of the sacraments which is most sincere, and differeth most from the toyes and Ceremonyes of the papists, and commeth neerest to that purity wherin Christ & his Apostles did first administer it. *And in* (r) *another place*, certainly (*saith he*) if we did from the heart hate Superstition we would doe our vttermost endevor, cleane to put out and deface all the footsteps and monuments of it.

q in an epist. to the ministers of Poleland; Loc. Com: pag 111,

r Loc, com: pag 1125.

Beza writeth thus (s) All those Ceremonies that are Idolatrous should vtterly be rooted out, that the least footsteps of Paganisme might not haue appeared in the Church, whatsoever was derived either from the Iewes or Pagans, besides Christ institution, or a most evident example of the Apostles, ought at once to haue been vtterly banished out of the Church of Christ.

s Tract. Theol, vol. 3. pag. 210: 211

Many (besides these) of the most famous Divines of other

nations we might alleadg for this, as: t: Zanchius, :u: Pezelius :w: Mollerus, :x: SZegedinus, :y: Daneus, :z: Machabæus, :a: Zepperus, :b: Wigandus and others. And :c: Sadeel ſaith thus in defenſe and prayſe of all the beſt reformed Churches, wee reject whatſoever remaineth in the Church of Rome, which came either from the Iewes or from the Pagans.

t de redempt. p. 445
u Exam. Theol, Melanct. part 2. pag 491
w in pſal: 16 4
x ſpec. pontif: pag 65
y contra Bellar. contr. 7 cap. 16,
z Enarr: in Deut cap 7 loc. 3 et 5
a de politeia pa 72
b Synop antich pag 36
c contra Monachos pag 70,
d Act, & Monu, edit. 1576, pag 1419
e Injunct, 23
f cap. de Decãis ſee alſo B Grindals articles in his Metropolitical viſitation Anno 22: Eliza. arti: 6. 7.

Thus haue alſo ſuch as haue been cheife pillars in our own Church, iudged of the monuments of Idolatry, and all conformity with Papiſts in their Ceremonyes. :d: M. Rogers (that holy martyr) would not conſent to a Canon that was to be made in King Edwards dayes for the Clergies uniformity in Capp, Tippet, and the reſt of the apparell, vnleſſe it might be decreed that the papiſts (for a difference between them and others) might be conſtrained to weare upon their ſleeues a Challice with an hoſt vpon it.

Our late Queenes :e: Iniunctions requyre, that all monuments of Idolatry and ſuperſtition be ſo vtterly extinguiſhed and deſtroyed, that there may remayne no memory of them, either in our Churches or houſes. And the booke of Canons made Anno Dom. 1971. that no man weare the graye Amice or any other garment defilled with the like Superſtition.

g on 1 Theſ 5 22 p. 220.

Biſhop Iewell in :g: one place approueth the iudgment of Tertullian and the Fathers of that age who forbad Chriſtians to weare Garlands of baye, not for that (ſaith he) the thing was ill of it ſelfe, but for that they would not ſeeme to follow Idolaters. It had ſome appearaunce of evill. And in (h) another place ſpeaking of ſondry of the popiſh Ceremonies, you haue (ſaith he ſpeaking to the papiſts) ſo miſuſed theſe thinges, or rather ſo defiled and berayed them with your Superſtitions that we can no longer continue thē without great conſcience.

h def. of Apol, part 1 pag 23

i confut of the man of chefter fol 54.

Biſh. :i: Pilkinton miſliked that in our Leiturgy we are ſo like the papiſts, In mariage and many other things beſides, we are (ſaith he) but to like vnto them. That is our fault generally that we differ not more from them in all our miniſtry.

Biſhop

B. Westphaling (in his :k: treatise of reformation) alleadgeth to this purpose and alloweth this sentence of Augustine, whosoever (be he Iew or Gentile) shall obserue the Ceremonyes of the Iewes, not onely he that doth it vnfainedly, but even he that doth it to any other intent, tumbleth himselfe into the bottomles pitt of the Devill: k serm. 1, fol

B. Bilson (defending the Reformed Churches, against a slaunder of the Papists) :l: reporteth thus of them as approving & allowing them in it, The reformed Churches (*saith he*) are so farre from admitting the full dose of your herisyes, that by no meanes they can digest one dram of your ceremonyes. l Aunsw: to the Apol: of the Semin: pag 22.

D. m: Humfry (speaking of Constantines Zeale in forbidding all conformity with the Iewes) affirmeth, that al men ought to imitate him therein, and refuse to conforme themselnes to the enimyes of God in any of their ceremonies. *And in* (n) *another place he professeth plainly both* his desire and hope of the vtter abolishing of the ceremonyes, and of all their monuments of popish superstition that yet remaine in our church. m Iesuirism par 2 pag 385. n de vita Iuelli, in epist: dedicat, pag 19. 20 21

D. Fulk in (o) *one place saith*, If any man mislike our forme of service as not differing sufficiently from yours, he sheweth his greater zeale in detestation of your Idolatry and blasphemy. *And in* (p) *another* we abhor (*saith he*) whatsoever hath but a shew of popery. In (q) *another place*, he giues this for a reason why our ministers vse to stand at the Northside of the table at the Communion, that we might shew our selues therby vnlike to the papists. o confut: of Allen touching prayer for the dead pag 378, p Retent. against Bristow pag 98, q Refut. of Rastell pag 720.

D. Androwes (now Dean of Westminster) hath this speach in (r) *his Catechisme*, If it be true that is in Iude 23 that we must hate the very garment that the flesh had spotted, suerly because the Idol is as uncleane & abominable, no lesse abominable to us must that garment be, that it hath spotted. r vpon the 3 cō maundement.

D. Sutcliffe :s: maketh this one of his principall arguments against the papists that they haue derived most of their Ceremonyes and customes from the Iewes and Pagans. *See also a most plaine and pregnant testimony of M. Greenham for this our first Argument in :t: the last edition of his workes. But aboue* s in his challendg pag 62 t pag 758. 759.

all others that ever we read, *Merbury is most preemptory and bitter in this poynt. And as all these Divines agree with vs in this our first Argument against the Ceremonyes, so doe they & others also in the reasons we haue brought out of the scripturs to confirme it by. for they hold,

1 That those lawes that we haue alleadged out of the old Testament against the monuments of Idolatry, doe bind us as much as they did the Iewes, and from them they conclude (as we haue done, that all reliques of Popish and heathenish superstition are to be banished out of the Church of Christ. Of this iudgment are :u: Calvin, :w: Martyr, :x: Grineus, :y: Wolphius, :z, Vrsinus, a, Machabeus, b, Zanchius, c, Simlerus, d, Zepperus, e, our owne booke of Homeles, f, D. Fulk and others.

2 That Ezechia, Iosia and the rest of the godly Kings of Iuda, which shewed most Zeale in abolishing those things which had been abused to Idolatry, did no more then they were bound by the law of God to doe, and that from there example the Argument holds strong against the monuments of Idolatry now, because all christians are bound to imitate their Zeale therin. Of this iudgment was, g, Augustine, h, Calvin, i, Martyr, k, Wolphius, l, Lavater, m, Zanchius, n, Sadeel, o, B. Iewel, p, B. Bilson, q, D. Fulk, r, D. Rainolds, s, D. Andrewes, t, M. Perkins and others.

3 That the retainyng of the popish Ceremonyes will certainly be a meanes to indaunger the doctrine that we professe, and to bring the people back againe to Popery. This was the iudgment of the, u, Divines of Saxony, and, w, of them of Hamborough, of, x, Luther, y, Oecolampadius, z, Calvin, a, Bucer, b, Martyr, c, Wolphius, d, Chemnitius, e, Pezelius, f, Zanchius

* in his catechising at Awford in Lincolnshire vpon the 2 commaund emeut.
v on Deut. serm 52 pag 310 a
w in Iud 2 fol: 37 a
x Disput. Theol Basil Acad. pag 500
y in deut. 14. 1. 2
z explic. Catech pag 759
a Enarr: in Deut 12 loc. 1 et 2
b de redempt. pag 649
c in Exod fol 190 a
d de legibus Mosaicis pa: 81
e Tom 2 pa. 40
f against Saunders of Images pag 600
g de Civit. Dei lib 10 cap. 8
h on Deut. serm 52 pag 311. b
i in 1 Sam: 14 fol 83 b.
k in 2 Reg. 18 4 fol. 351 a.
l in 2 Cro. 34 fol. 197 b
m de redempt. pag 367 et 649
n de sacrament: Manduc, pag 580
o Reply art, 14, pag 499
p aunf, to the Apol, of Semin: p. 565:
q Rejoinder to Marnal pa. 177
r confer. with Hart p 586. 587
s In his catech. on the 2 cõmandement.

t of Idolatry p 108. 109: v Schlusselb in cat. heret. part 13 p. 575. w ibidem p. 670.
x) loc Com. classe 3 pag 26. y) lib: epist. pag 129, z) in Hos. 2, 17 et in Mat: 15, 1, et in Col. 2. 8, a) in Mat: 18 fol: 144 a, b) Loc: Com pag 1125, c) in 2 Reg 23 fol. 422, d) Schlusselb, in Cat. heret. part 13, pag 719, e; Exam. theol: Melanct. part 2, pag 491 f) de redempt, pag 648,

g, D. Androwes, h, M. Greenham and * others.

4. That the retaining of the Ceremonyes of Idolaters will cause them to insult over our religion, as if it could not stand without help from them, and soe harden them in the liking of their own Idolatry. This reason hath been vsed against conformity with the Iewes by Constantine the Emperor, & by all the fathers in the 1 Councell of Nice and against conformity with the Papists by (k) Brentius, (l) Masculus, (m) B. Iewell and others.

g in his catech. on the 2 commaundement
h pag 803
* Melanct. in Rem: 14
i Eusеb. de vita Const: lib 3 c. 17
k Exeges. in Ioh fol 208. 209
l Loc. Com. pag 422
m upon 1 Thes. pag 219

Fourthly wee are confirmed in this our perswasion that it is vnlawfull to retaine the ceremonyes of the Papists, by experience of the great hurte they haue done and doe daily in the Church. for wee find.

1 That some of the learnedest of our English Papists (namly (n) Martiall, (o) Bristow, and (p) he that penned that Petition for the Papists which D. Satcliff and M. Powell haue aunswered) haue by this argument iustified their Church and Religion that wee haue borrowed our ceremonyes from them: yea some of them (as (q) Harding (r) Martiall, and he that wrote the apologeticall epistle for our English Papists) haue professed that this was to them ā evident argument that Q. Elizabeth did in her conscience like well of their Religiō because she liked and maintayned their ceremonyes. and the superstitious multitude, doe vsually defend the blessing of thē selues with crossing their breasts and foreheads, by our crossing of children in Baptisme.

n Reply to Calf hil art. 1 fol 48
o motive 34 pa 143,
p Reason 13: 14 19
q epist. before the confut: of the Apology.
r epist. before his tract of the cross.
s sect. 7 pag 54

2 That in our own Church the purity of doctrine hath ben already dangerosly corrupted, and sondry popish errors broached, by such as haue been the most hott maintainers of our conformity with papists in their ceremōyes as :t: that the scriptures contain not all things that are necessary to be known vnto salvation

t Hooker 1 bo. pag 88

tion that (v) the word it ſelfe can-not poſſibly aſſure vs that we doe wel think it is the word of god that (w) the workes of ſuch as know not the Scripture, may be acceptable to God: and that the bare mandate of the ſcripture is not the only rule of all good and evill in the actions of men (x) that penitent weeping and faſting are means to blot out ſinn, wherby wee obtaine and procure to our ſelues pardon. *That* (y) the hearing of the word preaching is not any worſhip of God. *That* (z) the keeping one day in ſeaven for Sabbath, is ceremoniall and obſerued now, *de iure humano* onely. *That* (a) it is not to be inquyred, whether Chriſt be preſent in the Sacrament by Conſubſtantiation or Tranſubſtantiation, and that it can no way either hinder, or further vs howſoever that ſtand. *That* (b) the Church of Chriſt in the Apoſtles dayes, was but in her infancy. *That* (c) the Church of Rome is ſtill a limme of the viſible Church of Chriſt. *That* (d) the Church of Rome is our mother, in & by which God hath regenerated vs, and waſhed vs from our ſinnes, and written vs in the number of the heires of eternall life. *That* (e) Auſtin the monck was the converter of our Engliſh nation. *That* (f, the innocent party after juſt divorce, may not marry againe. *That* :g: if a child be baptiſed theiris an evident aſſuraunce that it is ſaved, whereas if it dye vnbaptiſed, the ſtate of it is vncertayne.

Laſtly, the iudgment and practiſe of the papiſts themſelues makes much for the confirmation of this Argument. For they count it a ſhame for Chriſtians, :h: to giue to their children ſuch names as they heathen were wont to giue, or :i: to call the dayes of the weeke by thoſe names which the Pagans gaue vnto them, & :k: are very preciſe in ſhunning all agrement with vs, in the leaſt thing that concernes the profeſſion of our religion. And we are taught by :l: Tertullian, m, Cyprian, n, Martyr, o, B. Iewell and :p, D. Humfry to learne of our adverſaryes in this caſe, and to be a ſhamed that they ſhould ſhew more Zeale for error, then we for the truth.

This our firſt Argument maketh directly againſt all theſe ceremoni-

v Hoker 2 book pag 102.
w ibidem p: 122
x *Hooker* 5: booke pag 208,
y D. *Howſon* in ſerm on pſa. 118 pag 78
z ibidem pa, 20
a *Hooker* 5, bo: pag 176,
b D. *Eeeds* late *Deane of Worceſter* in his ſermon fol. 65 b
c *Hooker* 5 b: pa: 88
d *Saravia* de diverſis gradibus miniſtrorũ p. 75
e *D: Hacket* in ſerm: on pſa. 122 p. 31
f Theſe edit Oxõ anno 1602
g the *ArchBi:* that now is in the ſum of the confer: at Hampton Court p, 16
h Catech, Trid, p: 218 Rhem, on Luc, 1. 63
i Rhem, on Apo 1, 10,
k *Bellarm* cont, 5, lib, 3 cap, 19, Rhem, on 1 Tim 6, 20,
l lib de Idolat.
m epiſt. 55. pag 144
n Loc. Com pa. 1125
o on 1 Theſs: pag 219
p Ieſuitiſm part 2. p. 192

All the ceremonyes in queſtion are Humaine In-

Ceremonyes in question. for, 1 They are of no necessary vse but might well be spared. The church of God (*saith D. Fulk*) (q) is perfit of her self, and need not borrow of any sect for her perfit furniture in doctrine, Ceremonyes or Discipline. *And the* (r) *cheife defenders of them haue taught*, that (were they not established by authority) they ought not to be vsed. *And (though they be thus established yet) themselues doe call them* toyes & trifles *and take liberty to omit them oft, which they might not doe if they were necessary either to the being, or well being of the service of God. Yea the booke of Common prayer appoynteth the minister* to certifie the Congregation that in private Baptisme (*in which neither surplice, nor crosse is requyred*) all is well done and according to due order.

ventions of no necessary vse, & abused to Idolatry.

q Retent. against Brist: pag 98.
r Whitgifts defence pag 283.

2 *They are notoriously knowne to haue been of old and still to be abused to superstition and Idolatry by the Papists.* I call thē *saith* (s) *Musculus* popish traditions or rites which either in ther owne nature and first originall, or by abuse haue serued to the impiety, superstition, and blindnes of the papists, all which in my judgment are ytterly to be abolished. *And it is well knowne that the papists doe esteem of and glory in their Ceremonyes, as the cheif characters & badges of their religion. So* :t: *Bellarmyne professeth of them, and so haue* :u, *D. Fulk*, w, *D. Abbots iudged of them. Yea*, x, *Bellarmine teacheth, that their Ceremonyes have power* (*even* ex opere operato) *to cure diseases, to driue away divils, and to purge from veniall sinne. M. Calvin*, y, *affirms of all the Ceremonyes of the Papists*, that as they were ordayned for that end, so they haue ever proved the cheife baites and allurements they haue had to draw men unto, and nourish them in the loue of their Idolatry. *And in another* :z: *place*, what one thing is there (*saith he*) in all popery that is not like vnto the brasen serpent, saue onely in this, that it hath not so good an originall as that had. All the superstitions of the Papists are stained with impious errors which can neuer be done away, but by the vtter abolishyng of the vse of them.

s Loc. Com pag 422
t de effectu. sacram. lib: 2 cap: 31 art. 20:
u in Apoc. 13 17
w Antichr. demonstr. cap. 11 sect. 25
x de effect. sacr: lib 2 cap 31 art: 4,
y epist, 87, pag 166
z opusc, edit 1597 fol 414 b

This which we haue ſaid in generall of our Ceremonyes will better appeare, if we ſhall conſider theſe three in queſtion ſeverally.

The ſurplice is ſoc.

The Surplice is notoriouſly knowne to be abuſed by the Papiſts to Superſtition and Idolatry.

For in all hallowed veſtiments belonging to their preiſts, it is well knowne that the Papiſts doe put great Superſtition. ,a, *Durand calleth them* peices of armor wherwith the Biſhop or preiſt muſt be harneſſed that will fight againſt the ſpirituall wickednſſes. *And the Biſhop when he halloweth any of them vſeth to pray thus,* (b) That the preiſt wearing this holy veſture may deſerue to be ſheilded and defended from all aſſaults and temptations of the wicked ſpirits. *D:* (c) *Abbots cals all the preiſts garments wherby they are diſtinguiſhed from the reſt of the Church* a ſpeciall part of the charrecter of the beaſt. *And the Surplice is one of their Preiſts garments, :d: without which noe preiſt may ſay ſervice. It is one of the veſtiments, e, without which nether the water, nor bells, nor ought els, can be hallowed. Which made M. Latimer to ſay when the Surplice was pluckt from him in his degradation (as we find him cited :f: by D, Humfry)* noW can I make no more holy-Water. *Yea, it is evident by the auncient forme of :g: degradation uſed in the Church of Rome, that no one veſtment was ſo proper to their preiſthood as the Surplice. For it is inioyned to all that are admitted, to the very loweſt degree of their Clergy, which they call* primam tonſuram. *And this was it which firſt brought that cuſtom into the vniuerſityes, that every ſtudent ſhould at certaine tymes weare the Surplice in divine ſervice, becauſe they did in their* matricalation *receiue this* primam tonſuram, *and firſt entrance into the Clergy.*

Neither is the Surplice only a badg and ornament of their preiſt

a Rational: divi. Lib 3 cap 1

b Miſsale Rom: part 3 pag 100

c Antichr. demonſtr. cap 11 ſect 26

d Durandi Rationis lib 3 cap 1 num 9. Linwod Conſtit, Rob: winches ſy, cap et vt parochiani e Miſſale Rom: parte 3 pag 96

f in his Antidiploma

g Acts & Monu pa. 476 & p 803

preisthood, but the vse of it is also inioyned in their most abominable and Idolatrous masse. :h: All preists that are present at masse must needes haue their Surplices on. *And though it be not of the essence of the masse, that every preist that saith it, haue a surplice on, yet :i: some preist cannot say masse without it.* Noe Preist (k) *saith the Rhemists*) may make his breaden god, unless he haue on his sacred solemn vestiments. *Yea they glory in it, as in a garment peculiar to their religion, and therfore were wont to pluck it from such as they did disgrade. So haue the most learned & iudicious of our Divines iudged the Surplice to be a popish massing garment, and by this reason they haue condemned the use of it in the Churches that professe the gospell namely, :l: Martyr :m: Bullinger :n: Brentius, :o: Beza, :p: Illiricus :q: Gualter :r: Hemingius :s: Zanchius, t: Polanus :u, B. Hooper, w: B. Farrar, x: M. Rogers, y: B. Iewell, z.: Bishop Pilkinton, a: Vallirandus Pollanus, b: M. Fox, c: D. Humfry, D. Rainolds aud * others.*

445. 646, t (Thes. part 1 pag 195, v) Acts & Monum, p, 1366, w) Acts & Monum. edit, anno 1570 p. 1724. x) Act & Monum p. 1356. y) Defence of the apologie pa. 334 P: 385 z) Register pag 20: a) Apol. pro Leiturgia Argent fol 36. b, Act & Monum pa. 1873, c, de vita Iuelli p, 287 et in Anti diplomate, d, Confer with Hart p. 578. 589 * Arch Bish: Grindal in his articles to be inquyred of in his visitation Anno 22 Elizab art. 38:

The signe of the Crosse also is notoriously known to be abused to superstition and Idolatry by the papists, for both: e, Stapleton & , f: Bellarmyne doe make it the speciall badg of their Idolatrous Religion. To it, g: they ascribe sondry supernaturall and divine effects, as that it driues away devills, expelleth diseases and all euills whatsoeuer, sanctifieth all thinges, that are marked with it, breaketh the force of witchcraft, yea that it effecteth all these thinges by virtue of Gods institution and *ex opere operato* (h) *They professe that it is one of the images, to whith they give religious adoration. Yea* (i) *they teach* that it is to be worshipped cultu latriæ *which is that very kind of worship which they giue to God.*

13 fol 426. Saunders of Images cap. 2. ,i, Iacobus de Graphijs decisionum aurearum lib: 2 cap 2 sect. 15 see also for this Gabril Powel de Antichristo pag 377.

And as they doe thus make an Idol of it wher soever they use

h Linwood constit. Steph. Mepham. cap linea 1 Missiale Rom. part 1 p. 14 Manip. Curatorum Tract. 1 par 4 cap 8. Toleti sum, lib 2 cap 2.

Emm. sa Aphorison pag 445

k on 1 cor. 11 29

l in 2 Reg. 10 fol 276. a et loc. com pa. 1125

m Martyr is loc: com pag 1127

n. Exeq; in Iohā fol 208. 209

o epist: 12

p libro de veris et falsis adiaphoris

q in 1 cor. 11. 4 7:

r Enchired: pag 577

s de redempt p.

the signe of the crosse is soe

e prōpt Cathol: par 1 p 26. 27

f de effect sacrā lib 2 cap 31 art. 20: ,g, Bellarm. de Imag: sanct. lib 2 cap 30 art: 1: 13, 15

h Hosius contra Brentium p. 133 Stapl. prompt. cathol. part 1 p 29 Bellar: de Imag, sanct, lib 1 cap 20 art. 4, Suarez in Thom part 3: disput. 56, sect, 3 fol 618 Coster. in Enchirid cap

it, ſo doe they no where more abuſe it to ſuperſtition and Idolatry, then in the Sacraments. It is well known that their breaden God (the ,k, greateſt and the moſt abominable Idoll that ever was knowne in Chriſtendom) l) could not be made without it.

In Baptiſme: m: they hold that the water hath no ſpirituall virtue till it be ſanctified by it. They uſe it: n: oft in the adminiſtration of Baptiſme, as that which giveth life to all other their Ceremonyes. They marke the child with it as a mean: o: to driue away the Devill and to be a defence & muniment againſt him. *Yea they hold that none can be rightly baptiſed, or haue his perfite chriſtendom without it. To that purpoſe Durantus (a cheife Papiſt: p: alleadgeth and approveth this ſaying of Auguſtine,* you are not yet borne againe by holy Baptiſme, but by the ſigne of the Croſſ you are conceiued in the wombe of our holy mother the church. *The ſame is affirmed in a ballad which our Engliſh Papiſts haue publiſhed of late called the* Lamentation of the croſſ. *This hath cauſed many of our cheife Divines to condemn the uſe of it even in Baptiſme, as: q: Hellopeus: r: Beza: s: Szegedinus: t: Zanchius: u: Goularti-us: w: Zepperus: x: Polanus: y: Napier: z: D. Fulk, :a: D. Rainolds: b: Thomas Rogers and others.*

k Zanch, de redempt, p, 359 b
l Aquin, ſum, part, 3 queſt, 83 art: 5 argum, 3 Bellarm, de Miſſ: lib, 2 cap 15 art. 20. Stapl. propt. Cathol part 1 p: 25: Rhemiſts on 1 Tim. 4 5 ſect, 12
m Durandi Ration lib 5 cap 2 Num: 9
n Manip: curat. tract: 1 part 2 cap 8
o Rabanus Maurus cited by Bullinger Decad. 5: fol 448: Hugo Card: cited by Heſhuſius de erroribus pontif. fol 112. Watſon B: of Lincoln ſer 4 of the ſacram: p de ritibus eccle. lib 1 cap, 19 Muu, 28
q de ſacra: p. 92
r Tract theol, vol: 3 pag 227 et vol. 3 p 211
s Loc, Com. pa, 169 et ſpec pōt. p 46: t de redēp. p. 648. (u Annot. in Cypriani pag 158 (w de Polit p 50. (x Theſ. par, 1 pa. 197, et, par 2. p. 541 (y on the Revel. p, 56, 59 (z Rejoynd. to Mart. p. 161: 166: 175. 177: & againſt Saund. of Images pag 662 (a Confer: with Hart pag 587. (b, Engliſh Creed part 2 p 92:

Kneeling at the cōmunion is ſoe.

The geſture alſo of kneeling in the act of receiving the bread and wine in the Lords Supper is notoriouſly known to haue ben of old, and ſtill to be abuſed vnto Idolatry by the papiſts. For it grew firſt from the perſwaſion of the real preſence & Tran ſubſtantiation of the elements, and is dayly vſed by the papiſts in the worſhip of their breaden god, and that as an act of Idolatry, with a moſt idolatrous intent and meanyng, even vpon ,c, this ground that the bread is becom god. Yea, the practiſe of

(c, Conc. Tredē. ſeſſ. 13. ca 5 Stapleton prompt cath par, 2, pag 150

the Church in the vse of this gestnre is made by the learndest papists,(even:d: Aquinas:e:Harding:f: Bellarmyne:g: Bish. Watson & others) one of their strongest arguments to iustifie that their Idolatrous conceipt of Transubstantiation, because els (*saith they*) the Church should commit Idolatry in kneeling before the elements. *And* (h) *Bellarmyne having said that we whom he cals Calvinists & Sacramentaryes doe not (as they and the Lutherans doe) adore the sacrament*, neither (*saith he*) should any man mervail at that, seeing they doe not beleeue that Christ is really present, but that the bread in the Eucharist, is indeed nothing els but bread that came out of the Oven.

Thus also have our learned Divines iudged of the originall and abuse of this gesture,and by this reason have condemned it,namely(i:Calvin(k:Martyr(l:SZegedinus(m:Hooper (n: M.Beza and others. Seeing therfore the vse of it was neuer inioyned to any Church till Antichrist grew to his full height, and theiris noe one action in all his service so Idolatrous as this,we may well conclude that of all the ceremonyes that ever were vsed in popery, none may be soe Properly termed Popish and Antichristian as this.

d sum par. 3, quest,75 art,2 & so cited by D Fulk against Rastel p:747,
e Answ:to Iuels chal,fol 111.2
f.de sacra;encharist:lib 2 cap 8 art, 2 et cap 13 art. 5,et cap 24 art 6
g serm,of the 7: sacram.fol.66
h de sacram.Eucharist: lib.4: cap. 29 art. 2.
i Instit.lib 4 ca. 17.sect.36.37
k cont,Gardin. de Euchar,pag 141.160.385
l specul. pontif. pag 53
m in his 6 serm. on Ionas
n Tract. Theol, vol 3 pag 210

The Second Argument against the Ceremonyes injoyned.

All humane ceremonies of misticall signification are vnlawfull.

ALL *humaine Ceremonyes being appropriated to Gods service, if they be ordayned to teach any spirituall dnety by their mysticall signification,are vnlawfull. For*

1 *The second commaundement forbids vs to make to our selues the liknes of any thing whatsoeuer,for religious vse. And soe is this commaundement vndrstood by (a:Bucer(b:Virell, (c:D.Fulk(d) D. Androwes and others.*

2 *Christ is the:e:only teacher of his Church, and appoynter*

a script:Anglic: pag 491
b catech:p: 103
c rejoynder to Martin pag.160
d catech.on the 2 commaunde.
e Math 23 8 10

all meanes whereby we should be taught and admonished of any holy deuty, and whatsoever he hath thought good to teach his Church, and the meanes wherby (f) he hath perfitly set downe in the holy scriptures, soe that to acknowledg any other meanes of teaching and admonishing vs of our duety, then such as he hath appoynted, is to receive another teacher into the Church besides him, and to confesse some imperfection in those meanes he hath ordained to teach vs by. Our Saviour by this argument (amongst others) ,g, condemns the Iewish purifiyngs, and iustifieth himselfe and his Disciples in refussing that ceremony, because (being the precept of men) it was taught and vsed as a doctrine by way of signification to teach what inward purity should be in them, and how they ought to be cleansed from the polutions of the Heathen. And so wee find this place interpreted by ,h, Chrysostom (whose iudgment also is alleadged & approved by ,h, D. Whitakers) the ,i, church of Wittemberge ,l, Calvin ,m, Virel ,n, Zepperus ,o, D. Fulk ,p, D. Rainolds and others. This reason wee find alleadged by such Divines as haue been of cheif credit in the Church of Christ, namely ,q, M. Calvin ,r, Chemnitius ,s, Lavater ,t, D. Fulk and others. Soe to say to them that say Images may stand in Churches as helps to stir vp devotion, and to put men in remembrance of good things, it is answered (by ,u, Peter Martyr ,w, Gualter ,x, Lavater ,y, Vrsinus ,z, Polanus and others) that the Lord himselfe hath appoynted meanes enow to doe that, and that noe meanes may be vsed to that end but such as he hath ordained. So the Churches of Fraunce and Flaunders in ,a, there observations vpon the Harmony of confessions giue this reason against all mysticall Ceremonyes, that they are partes of the holy doctrine, (b) *and D. Andrewes alleadgeth this for the first roote of all Superstition and Idolatry* that men

f 2 Tim 3.15 16.17

g Mar. 7,4,7
h Homil, 52 in Matheum
i de script. pag 464
k Harm, Conf, part 2 pag 230
l in Mat. 15,2
m in catech pag 97
n de polit. p. 49
o confut, of Rhē on Mar, 7, 7,
p Confer, with Hart pag 600
q serm, on Deut pag 598
r Exam, Conc, Tred part 2 pag 184
s in 1 Cro. 10. 12
t Confut of Rhē on Phil 2 10
v in 1 Reg fol. 58. 59
w in Habac fol. 270
x in 1 Cro 10 12
y Catech part 3 pag 758. 760
z Partit Theol pag. 83 et 195
a sect 17 ad cōf Saxonicam observ 1
b Catech on the 2 commaundement

men though they could never haue admonitions and helps enow to stir them vp to worship God, yet God (*saith he*) had given foure meanes viz. the word written, the word preached, the Sacraments, and the great booke of the Creatures.

3 This gives unto Ceremonyes a:c:cheif part of the nature of Sacraments when they are appoynted to teach or admonish vs by there signification.. This is affirmed and given as a reason against significant Ceremonyes, by :d: Augustine :e, the Churches of Fraunce & Flaunders, in their observations upon the Harmony of Confessions :f:Calvin,g,Martyr ,h,Beza :i,Sadeel :k,Danæus ,l, Zepperus ,m, Polanus ,n, B. Iewel,o, D. Humfry and others.

4 In the time of the lawe (when God saw it good to teach his Church by significant Ceremonyes) none,p, might be brought into or receiued in the worship of God, but such onely as the Lord himself did institute. This reason is used & against the popish Ceremonyes by ,q, Calvin ,r,Iunius ,s, Lubbertus and others.

q Instit:lib.4,cap:20 f.23.25 ,r, Animadv:in Bellarm:cont 3 p.616:,s, de Papa p:733:

5 It is much less lawfull for man to bring significat Ceremonyes into Gods worship now, then it was vnder the law. For God hath abrogated his owne (but only those that were appoynted to prefigure Christ,but such also as serued by their signification to teach morall duetyes) so as now(without great sinn) none of them can be continued in the Church,noe not for signification. Of this iudgment were ,t,the Fathers in the Coūcell of Nice,and ,u, Austin ,w,Martyr ,x, Bullinger ,y, Lauater ,z, Hospinian ,a, Piscator ,b, B. Cooper ,c, B.Westphaling and others.

And if those Ceremonies that God himselfe ordained to teach his Church by their signification may not now be vsed, much less may those which man hath deuised. This reason our

c Gen 17:11: Exod, 12. 13 Luke 22.19
d de doctr. chr. lib 3 cap 15 et ad Marcel, epist. 5
e sect 17 ad cōf. Saxon, obs. 1
f in Lev.4.22
g in 1 Reg 8 fol 73 a
h epist.8
i cont.Monach. pag 97
k cont.Bellarm. de cultu sanct, lib 3 cap 17
l de polit.p, 50
m, partit:theol, pag.196
n treat. of sacra. pag 248,249.
o Iesuit, part 2, pag 149.
p exo:25.9.38 39:40 & 27,19 & 39,42,43, 1 Cro: 28.12.19 2 Cro; 29: 25
t Euseb:de vita Const.lib 3 c.17
u epist.19
w in epist.ad Rom p.93
x Decad:3:fol 184.b.
y in 2 cro:4.20
z de Tēplis fol, 103,2
a cate.p. 49.51
b Admi, to the people of Engl. pag 168
c treat:of Refor mation fol.9

Divines hold to be ſtrong againſt popiſh Ceremonies, namely ,d, Calvin ,e, Bullinger ,f, Hoſpinian ,g, Arcularius ,h, Virel ,i, D. Bilſon ,k, D. Rainolds ,l, D. Willet & others. Yea ,m, this is one maine difference which God hath put between the ſtate of that Church under the law, & this vnder the goſpell, that he thought good to teach that by other myſticall Ceremonies beſides the ordinary Sacraments, and not this. And of this iudgment is ,n, Calvin ,o, Bullenger ,p, Chemnitius ,q, Danæus ,r, Hoſpinian ,s, Arcularius ,t, our booke of Homeles, ,u, D. Humfry ,v, D. Rainolds ,x, D. Willet and others. All which Divines doe teach that to bring in ſignificant ceremonies into the Church of Chriſt is plaine Iudaiſme. Beſides this, it is a ſpeciall part of that Chriſtian libertie, which Chriſt hath purchaſed for vs by his death, and which all chriſtians ,y, are bound to ſtand for, that the ſervice wee are to doe vnto God now is not myſticall, ceremoniall and carnal (as it was then) but plaine and ſpirituall: And of this iudgment were :Z: the Divines within the territoryes of Hamborough (in an epiſtle they wrote to Melancton) and :a, Virel: b, Piſcator: c, D. Rainolds and others.

6 This will open a gapp to Images, oyle, lights, ſpittle, creame and all other popiſh Ceremonies, eſpecially if they ſhalbe iudged as fit to teach and admoniſh by their ſignification, as thes which wee retaine. And indeed this is a cheife reaſon wherby both Papiſts & Lutherans iuſtifie the uſe of Images, & wherby :d, Bellarmine commendeth all other their ceremonies, that they are fit to teach and put men in remembrance of good things. The popiſh cuſtom of the preiſts ſprinckling men with holy water and uſing withall theſe wordes Remember thy Baptiſme, (as their manner was in ſome Countryes) can with no reaſon be held vnlawfull, if ſuch ſignificant Ceremonies as ours

d Opuſc: p. 421.
e Decad. 5. fol 496 a
f de Templis fol 103
g arca fœderis pag 340
h catech: p. 111
i againſt the papiſt Appl p 602
k conſer, with Hart pag 600
l Synoptis p. 95
m Gal. 4. 1 3 Ioh. 4, 23, 24, Col, 2. 16 17, 20 21 22 heb 9, 10
n Inſtit, lib 4 c. 10. ſect: 14 et opuſc. pag 424 et in Ioh. 4. 23
o Decad 3 fol 184 et fol 495:
p exam: part 2 p. 35 et part 4 pag 41
q Iſagog part 3 pag 296
r de Templ. fol. 103, a
s arca fœderis pag 340.
t 2 Tom: p. 158
v Ieſuit. part 2, pag 631
w Conf: with Hart pag 565 566 600.
x Synop, Pap, pag 304
y Gal 5. 1, Col, 2 20:
z ſchluſſelb: cat hæt. part 3 pag 679
a catech: p. 111.
b catech. pa. 49
c conſer. with Hart pag 600
d de ſacram: lib 2 cap 31 art. 16
e P. Martyr in 2 Reg fol 193, b

are, be to be defended. with ſuch reſpectes and relations, remembraunces and apprehenſions(*ſaith D. Fulk*)all Idolatry & falſe worſhip may be defended.

f confut of Rhē on Phil 2 10

7 Wee are further confirmed in this our ſecond argument by the iudgment of the godly learned, who (beſides the teſtimony they haue given to every ſeverall proof we haue brought for it) doe alſo ſpeake directly with us in this generall, That noe myſticall and ſignificant Ceremony deviſed by man and appropriated to Gods ſervice may be retained in the Church of Chriſt. *Of this iudgment is: g, the Church of Wittēberg, the, h, Churches of Fraunce, and the low Countryes, in their obſervations vpon the Harmony of Confeſſions, i, M. Calvin, k, M. Beza, l, M. Perkins and* others. Yea, D. Whitgift himſelfe, m, profeſſeth that he did not like that any preſcript apparell ſhould be uſed in Gods ſervice for ſignification. And noe good reaſon can be given, why the Church may not as well inioyne a preſcript apparell for ſignification as any other Ceremony.*

g Harm Confe par 2 p 229 230
h ſect 17 ad Saxon conf obſ 1
i in Iſa 20 2 et in Math 21.25
k epiſt 8
l on gal. 3 pag 231
m Mr bury vpō the 2 cōmaund.
m Defenc of the anſ. to the adm. pag 291.

This our ſecond Argument is ſtrong againſt all the Ceremonies in queſtion. For, 1 They are appropriated to Gods ſervice, ſeeing neither they are uſed any where elſe, and the uſe they haue there, is not derived either frō their own nature, or from the civill cuſtom of our nation, but only from the will of them that doe inſtitute & ordaine them. 2 They are ordained to teach ſome ſpirituall duety by their myſticall ſignification. For, all the Ceremonies retained in our Church, are mainteained to be ſignificant. Thus the book of Common prayer ſpeaketh of them all, that they are neither dumb nor darke, but apt to ſtir vp the dull minde of man, to the remembraunce of his duety to God by ſome notable and ſpeciall ſignification. *M. Hooker* (o) *ſaith* that Ceremonyes deſtitue of ſignification muſt needes be vayne. *And in* (p) *another place he calleth our Ceremonyes,* viſible ſigns which are vndoubtedly moſt effectuall to open ſuch matter, as mē when they know and remember carefully, muſt needes be a great deale

All the ceremonyes in queſtion are Humaine ordinances and of miſtical ſignification.

n in the treatiſe of Ceremonyes

o 5 book p 158
p 4 book p 170 171

deale the better informed to what effect thoſe dutyes doe ſerue in performance whereof theſe Ceremonyes are vſed. *Yea he addeth that* they are more effectuall to teach and edyfie then the prayers, readings, queſtionings and exhortings that are uſed in the adminiſtration of the Sacraments. *And* (q) *D. Covel ſaith of them all* that they ſerue for ornament and to ſignify ſuch virtues as were requiſite in thoſe parties that rightly vſe the. *This will the better appeare if we ſhall conſider the Ceremonyes in queſtion particularly.*

q againſt plea of the Innocent p1 58,

That the Surplice is ordayned for ſignification ſake is evident.

The ſurplice is ſoc.

1 *The Papiſts (from whom wee received it as is proved in our former argument) r) profeſſ that all their preiſts garments haue myſticall ſignifications. And for the ſurplice ſondry of them doe teach what ſignification it hath, as: s, Guido, t, Durandus, u, Durantus and others.*

2 *Such learned men as haue been ſett on worke in our church to defend the uſe of it, both in King Edwards dayes and ſince (and who were therfore beſt likly to know the meaning of our Church in impoſing it) haue avouched that it is, and ought to be continued in the Church for ſignification ſake. viz., w, Bucer, x, P. Martyr 'y, Hooker, z, D. Covel: a: Gardner: b: D. Hacket and others.*

3 *Many of our cheiſe Divines haue condemned all the maſſing garments by this reaſon, that they were all derived from the Iewiſh Preiſthood, and the continuance of them is a bringing in of Iudaiſme into the Church. This cenſure we finde given of them by: c: the Church of Wittenberg, by: d: Bullinger: e: Sadeel: f: Hunnius: g: our booke of Homilyes: h: B. Iewel: i: B. Pilkinton: k: B. Cooper: l: D. Sutcliffe: m: D. Willet and others. Which cenſure ſo many learned men would never haue given, if they had not iudged all the maſſing garments (among which we haue in our former argument proved this*

people pag: 165. (l cont. Bellar de Miſſe Ceremon. fol 92. & in his laſt anſwer to Parſons pag 16, m) Synop. Papiſmi pag 591. 592.

10

r Bellarm de miſſa lib 2 cap. 14 art: 2 et 10
s Manip; curati, tract. 1 part 4 ca 8
t Ration divin: lib 3 ca: 1 num. 10: 11
v de ritibus eccl lib 2 cap 9
w ſcript: Angl. pag 682:
x Loc comm. pag 1088
y 5 book pa: 61
z defe: of Hooker p. 124, 125.
a Dialogue pag 15. 16:
b ſerm. on pſal. 122 pag 26
c Harm. Confe, part 2 pag 38 et 229,
d Decad: 3 fol 180 et fol 465
e opuſc pa: 134
f Diſputationes Marpurgenſes pag 319
g Tom 2 p. 140
h reply pag 377
i againſt the mā of Cheſt, fol 85
k admon: to the

to be a principall) to be misticall & significant, and if they had not vpon that ground misliked them.

That the signe of the crosse is used in Baptisme as a mysticall and significant Ceremony is evident. For not only our :n, late Canons, but :o: the booke of Common prayer also doth expresse the signification of it. Yea, it annexeth to it the doctrine which it teacheth, and the duety which it admonisheth of, much more clearly then it doth to the sacrament it selfe. And it maintaineth to be significant by :p: D. Whitgift, :q: B. Bilson: r: D. Montague: s: D. Gardner: t: M. Hooker and others.

That kneeling in the act of receiving the bread and wine in the Lords supper is inioyned as a significant Ceremony appeareth plainly by the booke of Common prayer authorised by act of Parliament Anno 5. Edw. 6. (to the which book, we are in this poynt precisly bound by the statute 1. Eliz.) u) where it is said that this gesture is commaunded for a signification of the humble and gratefull acknowledging of the benefites of Christ, given vnto the worthy receiver.

the signe of the crosse is soe
n Canon 30.
o in the minist. of Baptisme,
p def. of answ. to the admonit. pag 616, 617
q sum. of the cō fer. at Hampton Court pag 67,
r ibidem pa. 68:
s Dialog. pag 22 23.
t 5 book p. 160.
Kneeling at the communion is soe.
v fol 97 a.

The Third Argument against the Ceremonyes

ALL hnmane Ceremonyes which are esteemed, imposed & observed as partes of Gods worship are vnlawfull. This may appeare,

1 By the plaine testimonyes of holy scripture, :a: which teach that God is the only appoynter of his own worship, and condēn all humane inventions, so far forth as they are made partes of Gods worship.
a Exo. 20, 4, Deut. 12: 32 Esa 1. 12 Matth. 15. 9 Col. 2. 23.

2 By the iudgment of the most iuditious Divines, who have all by this reason condened the Ceremonyes of the Papists, because they make them partes of Gods worship. viz.: b, Calvin Me-
b Instit. lib 4: cap 10 sect 8

,c: Melancton ,d, Martyr ,e, Bullinger ,f, Chemnitius ,g, Bucanus ,h, Perkins and others. And our Divins haue fully declared their meanyng in this poynt by teaching that all Ecclesiasticall Rites and Ceremonyes become vnlawfull, in these caſes following. 1 When opiniou of neceſsity or holines is knowne to be annexed to them, either by ſuch as impoſe thē, or by the people among whom they are uſed. For in this caſe they iudge it a part of that confeſsion, which every chriſtian is bound to make of his religion, to reiect them, as ,i, Ezechia for this cauſe did the brazen ſerpent, and our :k. Saviour Chriſt the Iewiſh Purifiyngs, and ,l, the Apoſtle Circumciſion and other ceremonyes of the law. The reaſon is, becauſe our uſing of an indifferent thing wherin others ſuperſtitiouſly put holines and neceſsitie, is an occaſion of confirming and hardning them in their ſuperſtition. And, ,m, we may not make the blinde to goe out of the way, (n) nor put a ſtumbling block before them, (o) nor giue ſcandall to any be they never ſo wicked: In this caſe the eating of meate that had been ſacrificed to Idols is condemned :p: by the Apoſtle. Of this iudgment were ,q, the Germane Churches in the confeſsion of Auſpurg, and :r: Muſculus ,s, Chytreus ,t, Bucanus ,u, B. Iewell ,w, D. Whitakers & others. 2 When the uſe of them is vrged more, or as much, as the obſervation of the lawes and ordinances of God. Of this iudgment were :x: the Churches of Bohemia in the confeſsion of their faith, and ,y, Zanchius ,z, Chitreus, 4, Iunius ,b, Bucanus ,c, Chaſſanio ,d, B. Iewell ,e, D. Whitakers and others. 3 when the omiſsion of them is accounted and puniſhed as a ſinn even out of the caſe of ſcandall. Of this iudgment are ,f, the churches of Germany in the confeſsion of Auſpurge, and ,g, Melancton ,h, Martyr ,i, Chemnitius ,k, Be-

e Loc: theol: pa. 627. 628
d in Iud: fol 173
e dec. 3 fol 142
f exam. part 2. pag 93 a
g Loc. comm: p. 532
h Reform. cath. pag 136

i 2 kings 18 4
k Math 7. 2. 16:
l gal 2. 3 5

m Deut. 27; 18
n Lev. 19: 14:
o Math. 18. 7
1 Cor 10: 32,
p 1 cor: 8: 7. 9 & 10: 23
q Harm. Conf, part 2 p. 222,
r loc. com, p. 422
s in Math. pag 342. 343
t Loc, Com. pag 353 et 532
v Def. of Apol p 386.
w de ſcript pag 483
x Harm. conf f, 212
y comp. Loc Com: pag 632
z in Mat. p: 342
a Anim. in Bell. cont. 3 pag 613 614. et contr, 5 p 367
b Loc: com, pag 532
c Loc. com: pag 327
d Reply pa. 117
e de ſcript. p 483

f) Harm, conf, part 2 p, 218, 223, g) loc, com, p, 629, 630: h) in ſerm. fol. 83 b: i) exam, part 1, p, 82. 83 et part 2 p, 37: k: tract. theol. vol 3 p 234.

za,l, Iunius,m, Lubbertus,n, Polanus:o, Bucanus,p, the whole Clergy of England in King Henry the eights dayes, q, B. Pilkinton,r, M, Perkins and others. 4 when for the omission of them, men (otherwise agreeing with the church in all matters of faith & manners) are esteemed Schismatikes and Sectaryes. Of this iudgment are ,s, the churches of Saxony in the confession of their faith, and ,t, Melancton ,u, Arcularius & others.

,l, Anim. in Bell. cont. 1 pa. 293,
m, contra Bellr de Papa pa. 698
,n) thes. part 1, p. 192
,o,. Loc. Com. p: 355. p, Institute of a christian man in the chap of the sacram. of orders.
q against the man of Chester fol. 85,

,r, vpon the Galat; pa; 81 & 369 370 ·s) Harm. conf. part 2 pag 227 , t. Loc. Com pag 629 v Arca, fœderis pag 337

This our third Argument is strong against all these ceremonyes in question, seeing they are all known to be esteemed, imposed and observed as parts of Gods worship. For,

All ceremonies are esteemed, imposed and observed as parts of Gods worship.

1 *Many of the people in all parts of the land are known to be of this minde that the Sacraments are not rightly and sufficiently administred or received without them. And :w: Chemnitius holds that the conceit of the multitude is much to be respected in this case. And his iudgment heerin hath good warrant in the word of God, and consent of the best Divines, as we haue shewed in the proofe of the proposition of this Argument.*

w exam. part 2. pag 36

2 *The omission of them (even out of the case of scandall or contempt) is more sharply punished, then many great sinnes committed against the Lawe of God.*

3 *Such as omit them (be they otherwise never so learned, godly and peaceable) are ,x, accounted Schismatikes and Puritãs, yea, as men of another religion, & such as with whom no communion is to be held. And by ,y, one of the Canons of the last Synode it is decreed, that whosoeuer shall but declare his difference in iudgment from our Prelates in these thinges, shalbe excommunicated* ipso facto. *Which Censure is sharpper then any auncient approved Councell hath been knowne to giue a-*

x Sum of the cõfer, at Hampton Court pag 26
y Canon 6,

z) Canon 98: *gainſt any hereticke. By ,Z,another of the Canons the beneſit of appeale is denyed to ſuch as for this onely cauſe are called Schiſmatiks, which yet never hath been, nor by law ought to be denyed vnto any malefactor whatſoever.*

a D. Covel againſt M. Nichol pag 56 58. 64. b D. Wilks of Eccleſiaſtical vnion pag 51

4 *Such as defend them, call them :a:* external arts of religion, *and ſay* the vſe of them is requiſite to teſtifie our faith, (eſpecially then when they are oppugned) and that we may not then (in conſcience) remit any part of them, that the refuſing of them can be noe ſmale ſinne, that the vſyng of them hath been bleſſed with the crown of martyrdom (b) and that in the performance of them, reſteth the very ſoule of our Church.

5 *All Ceremonyes that are ordayned to teach by their myſtical ſignification (ſuch as we haue in our former Argument prooved theſe to be) are made therby partes of Gods outward worſhip, as the things they teach and ſignifye are parts of his inward worſhip. And of this iudgment are ,c, the Churches of Fraunce & the Low Countryes, in their Obſervations vpon the Harmony of confeſſion, d, Bullinger ,e, Piſcator & others.*

c ſect. 17 ad Saxon, cōf, obſer, 1 d Decad, 5 fol 496 e Catech: p: 141

This wilbe more evident if we examine the ceremonyes, in queſtion particularly.

The Surplice is ſoe.

The Surplice is well knowne to be eſteemed by many of the people in all parts of the land ſo holy a thing, as that they will not receive the ſacrament from any but ſuch as weare it, and many Church-governors urge the uſe of it, far more ſtrictly, then they doe the performance of the moſt weightie and neceſſarie duetie of the miniſterie, that God hath enioined.

The ſigne of the croſſ is ſoe

Of the ſigne of the Croſſ alſo it is evident, that it is eſteemed impoſed and obſerved as a part of Gods worſhip. For, 1 The common people in many parts of the land are known not only to retaine the ſuperſtitious vſe of it (bleſſing themſelues, there breaſts, there foreheads, and every thing they take in hand by it) but alſo to hold that their children are not rightly bapti-

ſed

sed without it. 2. Sondry of them that with most shew of learnyng and authoritie have defended it, haue in: f: their publique sermons and (g) writtings ascribed the same holines virtue and necessity to it (in effect) that the papists doe.

3. It is imposed and vsed as an addition to the Sacrament and that which belongeth to baptisme is ascribed to it. for the Booke of common prayer appoints the minster (in the very act of making this signe) to vse these words we receive this child into the congregation of christs flock. and professeth that it is vsed to be a signe and token of the profession the child must make, and of the spirituall combat that it must fight and (h) the last canons add that by it the child is dedicated to the service of christ. now these are some of the proper ends and vses to which Baptisme doth serue, & for which it was ordained, as is iudged by (i) Calvin, (k) Bullinger, (l) Martir, :m: Polanus, (n) Kelkerman (o) D. Willet and others. and both (p) M. Calvin and (q) Chemnitius also iudg this a sufficient reason against a ceremony when it is made an addition to the Sacrament, and that which belongeth to the Sacrament is ascribed vnto it. 4 The last :r: Canons professe that it is the meaning of the Church it should be esteemed and vsed with vs, as it was by the fathers of the Primitiue Church: and it is well knowne that sondry of them put great holynes in it, and both esteemed and wrote of it very superstitiously.

To say that it is not used till the action of Baptisme is ended, cannot free it from being esteemed a part of Gods Worship. for 1. The whole leiturgy appointed for the administration of Baptisme, is the worship of God, and of that the making of the signe of the Crosse, and the words vsed ther withall, cannot bee denied to bee a part. 2. By this reason it may aswel bee deny-

f M. Butler surrogate to the Chauncelor of Peterburough in a sermon at a visitatiō in Northamptonshire, October. 1603

g M. Hooker in his 5 booke pag 160 161 162

h Can: 30:

i Instit. lib 4 ca: 19 sect 8

k Decad 5 fol 458. 459.

l Loc. com. pag 828

m partition pag 250

n Systeм. theol. pag 451

o Synops. p. 719

p Instit. lib 4 ca 10. sect. 20 & ca 19. sect. 8

q Exam. part 2 pag 37

r Can. 30.

denyed that it was made a part of Gods worship in popish baptisme, seing they vse it before the very act of baptising, as wee vse it after. 3. It is well knowne that in our Churches it is vsually made whiles the words of institution are in pronouncing. .4. The vsing of it after Baptisme is worse then if it were vsed before. for it giveth occasion to reviue that error which :s: Tertullian, :t: Ciprian and :v: Ambrose held of it, who vsed it in the confirming of those that were first Baptised, because they thought, that what was begon by Baptisme was to be consummate and made perfect by it.

s Perkins. prob pag 184
t epist. 37 pag 220
v de Sacra. lib 3 cap 1

Kneeling at the communion is soe.

Kneeling also in the act of receiving the bread and wine in the Lords Supper is esteemed, imposed and observed as a part of Gods worship. for. .1. It is by all men confessed to be a cheif part of religious adoration. 2. very many of the people in all parts of the land hold this opinion of it that the sacrament cannot reuerently or worthily be receiued with any other gesture. yea many of the learned haue not stvck todefend it in this sort. and K Edwards common prayer booke (which is the only law whereby wee are bound to the vse of it) saith :w: it is inioined to avoid the profanation of the sacrament. 3 the lawes & Governers of our Church urge it as a most weighty part of Gods worship. For, wheras kneeling at prayer, (though it be knowne to be commaunded of God) is very seldome either vsed by the people, or required by the governours of any Church. Kneeling in the act of receivyng the bread & wine in the Lords supper, is counted a matter of soe great necessitie, that it is enioyned by the last Synode, vpon no smaller a penalty then the loss of that holy Sacrament, and by the same Canon all such as receiue not the Communion kneeling, are called Schismatickes, and the minister that admitteth any to

w Rubr. after the communion att. 2 fol. 97. a

x Can. 27,

the

the Sacrament that doe not rceiue it kneeling is to be ſuſpended from his miniſtry. yet is not the miniſter forbidden to admitt to the Sacrament ſuch as for their ignorance, infidelity, or prophanes he knoweth ſhall but eate and drink their own damnation becauſe they diſcerne not the Lords body? nether is he ſuſpended from his miniſtry for his ignorance, ſwearing, vncleannes, drunckennes or many other ſuch like groſſ and ſcandalous tranſgreſſions of the law of God.

To ſaye that the lawes and Governors of our Church doe profeſſ that theſe things are not impoſed as parts of Gods Worſhip is noe ſufficient anſwer to this our third argument. for the papiſts alſo (even (y) Bellarmin, (z) Harding (a) Stapleton & (b) the Rhemiſts) profeſſ that they hold their ceremonyes neceſſary in noe other reſpect, then becauſe they are commanded by their ſuperiors &(c) *harding affirmeth* that they put no hollynes in them, but onely ſo far forth as they are ſignes of ſpirituall grace, and helps vnto devotion ordayned by their Superiors. *And yet are the Ceremonyes of the Papiſts iuſtly condemned by (d) B. Iewell and other of our Divines for the neceſſitie and holines they put in them.*

y de effect: ſacra: lib 2 ca. 31 art 8 et de ſum: ponti. lib 4 cap 16 et cap 18 et de Cerem. Miſſ pag 1118. 1119

z confut of apol fol 238. 256,

a propt, cathol, parte quadrageſimali pag 99

b annot: on Mat. 15: 18:

c confut, of apol fol 145, 238.

d Reply p. 387 and Defence of Apol, pag 384.

The Fourth Argument againſt the Ceremonyes

All ceremonyes, that ſwerue from the rules given in the word for the Churches direction in matters of ceremony are vnlawfull.

ALL *Ceremonies in impoſing and vſing wherof the rules preſcribed in the word for the Churches direction in matters of Ceremony are not kept, are vnlawfull,* For,

1 *The Lord* hath given to no creaure abſolute power in eccleſiaſticall matters, ſoe as they may appoynt or doe therein whatſoever ſeemeth good vnto themſelues, but he hath ſett down in his word certaine generall rules, which containe a perfect direction for ſuch rites and orders, as he will haue his church*

* 2 Cor, 10. 8 & 13: 8: 10, & 1, 24 1 Pet. 5. 3.

Church to obſerue in his worſhip. Of this iudgdment are (a) Calvin (b) Chẽnitius (c) Aretius (d) Zanchius (e) Keckerman (f) Trelcatius, (g) Hunnius, (h) D. Fulk, (i) D. Androwes, and others.

a Inſtit. lib 4 cap 10, ſect, 30
b Exam part 1. pag 82
c Exam Theol pag 42
d de redempt. pag 184: et compend pag 641, e) Syſtem theol pag 401, f, Loc com pag 10 g, Theſ Marpurg: pag 377 h, Retent, againſt Briſtow pag 98, i) Catech. vpon the 2 commaundement.

And (although the magiſtrats authority be very great, and the King within his owne Dominions be indeed ſupreame gouernor in all cauſes, and over all perſons, aſwell Eccleſiaſticall as Civill, (yet) may he not appoynt to the Church, what rites and orders he thinks good, but he is bound to obſerve therin thoſe rules which God in his word, hath preſcribed to his Church for her direction in thoſe matters. And this is the iudgment of (k) Calvin (l) the writers of the Centuryes, (m) Bullinger, (n) Beza, (o) Zanchius, (p) Iunius (q) Polanus, (r) Bucanus, (s) Zepperus, (t) Hunnius (u) B. Horn (w) B. Bilſon, (x) M. Deering (y) D. Fulk (z) D. Rainolds and (a) others.

k in Am. 7 pag 292
l cent, 7 in prefat. pag 9 12
m Decad 2 pag 163. 165
n vol: 3 pa. 213
o de redempt: pag 722
p Eccleſiaſt. lib. 3 Pag 153: 154
q partit, pa: 334
r Loc. com. pag 788
s) de polit p. 555 et de legibus Moſaicis p. 138 t) Theſ, Marpurg p. 549, v) againſt Feckenam in many places, w, againſt the apol. of the ſemin: p, 126, 252: 531, x, anſ. to Hard Rejoynd. p 99, y, againſt Mart: p 420, z, cõf. with Hart p 673, a, Arcular: in theſ Marp p 392

And the ſcripture in many places condemneth not onely that which is done againſt the warrant and direction of the word, (b) but that alſo which is done beſides it, ſpecially in the matters of Gods ſervice. Sondry likwiſe of our beſt Divines (as: c: B. Iewell: d: D. Fulk: e: Chaſſanio & others) doe iuſtifie againſt the papiſts, the argument which concludeth negativly from the authority of the ſcripture in this caſe.

b deut 4 2 & 12 32 pro 30 6 Lev 10 1 2 Sam, 7 7 Ier 7 31
c reply art 1 div 29 def of Apol pag 604
d againſt Heſt p 241 & Refut of Raſtel pa 329
e Loc Com pag 328

2 The ſome of all theſe rules which God hath ſett downe in his word, for the direction of his Church, in rites & orders eccleſiaſticall is this, that: f: none be ordained or uſed, but ſuch as are needfull and profitable for the edification of his people, by the more comly & orderly performaũce of that ſervice, which

f Act 15 28 1 Cor 14 26 Rom 14 19

he

he hath expreſly preſcribed in his word. And ſpecially (g) that none ſuch be ordayned or uſed, as are knowne to cauſe offence, or hinderaunce to ædification. *And of this iudgment are* (h) *Beza* (i) *Chemnitius*, *:k: Zanchius*, *:l: Keckerman*, *:m: D. Andrewes*: *,n: D. Willet and others. When any rites or orders are preſcribed to the Church, which ſwerue from theſe rules, they are iudged by the learned to be unlawfull. :o: Our booke of Homelyes coũts it a good argument againſt matters of Ceremony*, if they be not expedient to be uſed in the Church, though they be in their owne nature indifferent. *And both* (p) Bucer (q) *& that book which the Lutheran Divines of Germany, by common conſent publiſhed, and called* Liber concordiæ, *hold Ceremonyes unlawfull*, if they be ridiculous toyes, vnbeſeemyng the gravity and reverence of Gods worſhip. (r) *Arcularius and* (s) *Hombergerus* if once they becõe evident occaſions of contentiõ & diviſiõ in the church (t) *Chemnitius* If they cannot be vſed without Superſtitiõ, or ſhew of ſuperſtition. (u) *The divines of Saxony* If we can not uſe them without ſome ſhew of declinyng & goeyng backward in religion. (w) *Zanchius &* (x) *B. Iewel*, If they be needles, vaine & vnprofitable. *But then eſpecially doth a Ceremony become in the uſe vnlawfull, when it cannot be uſed without ſcandall and offence. For the holy Ghoſt ſpeaking of indifferent things, ſtraightly chargeth us to take heed, that wee :y:* neither put an occaſion to fall, or lay a ſtumbling block before a brother, (z) nor make him weake, (a) nor giue him cauſe to ſpeake evill or thinke hardly of vs, (b) nor greiue him therby. *And the Apoſtle* (c) *commaundeth* them that are ſtrong, to beare with the infirmityes of the weake, and not to pleaſe themſelues, with the neglect of their brethren. Yea, (d) *he teacheth plainly, that the uſe of indifferent things is heerby made evill and wicked, when it proueth an* occaſion of offence to the brethren. *The reaſon is evident, becauſe the ſinn of neglecting the offence of the brethren :e: proceedeth from a deſpiſing & light regard we haue of thẽ in our hearts, and :f: tendeth to the deſtroyng of them, & :g: he that ſinneth*

g Rom: 14 21
i cor 10 23 32
h confeſſ cap 5 art 18 19
i exam part 1 pag 82
k de Redempt pag 185
l Syſtem Theol. pag 401.
m catech on the 2 cõmaundem.
n Synopſ p. 54
o Tom. 2 p. 132
p ſcript: Angl. pag 478: 479
q pag 751. 752
r Arca ſædetis pag 388
s Grano Synapis pag 355.
t ſchluſſelb. cat: heret part 13 pag 710
v ibidem, pag 464: 599
w Compend. pag 632
x reply pag 448 & Def. of Apol: pag 347

y Rom 14 13: 21
z Rom. 14. 21
a Rom, 14. 16
b Rom: 14: 15, Eze: 13. 22
c Rom. 15. 1. 3
d Rom 14: 20

e Rom: 14. 3: 10. Math: 8: 10.
f Rom 14. 15: 20
g 1 Cor, 8 12

ſoe againſt the brethren, ſinneth againſt Chriſt. And that all the Ceremonyes become vnlawfull in this caſe of ſcandall, is the iudgment of :h:the Divines of Saxony:i:Chemnitius:k: Vogeleus,:l:Lubbertus,:m:the book of Homilyes :n:B.Bilſon :o: M. Perkins and others. Yea his excellent Maieſtie at the :p,Conference at Hampton Court affirmed,that it were a good argument againſt the uſe of the Surplice, and a iuſt cauſe to ſuppreſſe the wearyng of it, if we did border now vpon heatheniſh Nations,or any of them were converſant with vs,who might therby take occaſion to be ſtrengthened or confirmed in Paganiſme.

h Shluſſelb:Cat, her,part 13 pag 464
i ibidem p.710:
k Theſaur.theol pag 609
l de princ.chriſt dogm.pag 602,
m Tom:2 p.118 119
n againſt the apol:of the Seminaryes pag 33
o vpon the Gal. pag 80
p Sum of the confer.pag 74

3 The commaundement which the Lord hath given for obſerving the foreſaid rules (though it cheifly concern thē, that haue goverment Civyll,or Eccleſiaſticall in the Church yet,) doth bind alſo the conſcience of every Chriſtian, (much more of every miniſter) for his owne practiſe, ſoe as no commaundement of man can excuſe him, in the tranſgreſſion of it. And he that uſeth ſuch Ceremonies, as the Church or any creature impoſeth, either contrary vnto, or beſides theſe rules which God hath ſet down in his word for their direction,:q:ſinneth againſt God, and that liberty which Chriſt hath purchaſed to us by his bloud, becauſe he thereby acknowledgeth ſome other to have abſolute authority, to commaund in matters Eccleſiaſticall beſides the Lord alone. And that it is not onely lawful, but neceſſary, to refuſe the obſervation of ſuch Ceremonies, (by what authority ſoever they be in ioyned) vis the iudgment of the:r: Churches of Saxony,of:s:Martyr,:t:Brentius,:u: Weſthemerus:w:Lavater:x:Daneus:y:Lubbertus:z: Bucanus,:a: Virell,:b: B.Iewll,:c: D.Humfry,:d: M. Perkins, and others.*

q 1 cor 7.23 Gal, 5,1,Col,2. 8:18:20

r Harm. conf, part 2 pag 226
s in 1 Sam. fol 43 b.
t exeget in Ioh fol 208:209 et, ſchluſſelb. cat, her.part 13 pag 564,.
v cōcilati.patrū et Conc: cum ſcript.pag 521

w .in 2 cro fol 186 x)in prolegom ad Auguſt: de hereſibus ca 3:y: de princ. chr.dogm p. 602 603.z, loc.com pa,354.a, Catech pa.112:113,b,Def,of Apol.pa,385,c,de vita Iuelli pag 207.d,on the Gal pag 87:* Melanct.in Rom.fol:182.a.

Soe the Miniſters of Germany that refuſed the Surplice, when

the

the vse of it was commvnded, and ſtreightly vrged by a lawfull magiſtrate in the time of the Interim, areiuſtified and commended for ſo doeing by theſe great Divines: e: Calvin: f: Chemnitius, : g: Hemingius, : h: Vogelius, and (i) Zanchius, M. Aſcham (in an epiſtle written out of Germany to Sir Iohn Cheeke,) doth not onely iuſtifie the Church of Magdeburg, (which of all others was hotteſt in oppoſition to the ceremonies) but reporteth that many good men in Germany, much blamed Melanct on and Camerarius, for admitting a doctrine which he cales doctrinam interimiſticam et adiaphricam, and which was noe other but this, That the Ceremonyes injoyned by the Emperor to the Churches of Germany, were thinges indifferent, and therfore being commaunded by the Magiſtrate, they might be yelded vnto. And when (k) Martyr, : l: Bullinger, and: m: Beza, counſelled ſome Miniſters of our church in Queene Elizabeths dayes, rather to forgoe the exerciſe of their miniſtry, then to yeld to the Ceremonyes & ſubſcription, & : n: B. Iewell and: o: M. Nowel, did defend againſt the papiſts ſuch as for theſe thinges were deprived: they made their iudgment ſufficiently known to be this, That the omiſſion or refuſall of ſuch Ceremonies as agree not with the rules of holy ſcripture, (by what authority ſoevér they be impoſed) is noe ſinne.

e epiſt. pag 211. 213
f ſchluſſelb. cat. heret. part 13: pag 719
g Enchir. p. 377
h Theſaur. theol pag 611.
i de Redempt. pag 445
* lib Epiſt 3 fol 131: 132

k Loc. com. pag 115.
l ibidem.
m epiſt. 8 et 12.
n def. of Apol. pag 385
o confu. Dorm. fol 31

As for that which is obiected by ſome that the caſting away of theſe Ceremonyes would proue a ſcandall to the papiſts, and alienate them further from our religion, wheras the condeſcēdyng to them in theſe things may winn them to our churches, we anſwer.

1 That (p) every man is to pleaſe his neighbour in that which is good to his ædification, and not in that which may doe him hurt. And it is moſt evident (: q: as we haue alreadie ſhewed) that by gratifyng the Papiſts in this manner, and vſing the Cere

p Rom. 15. 2
q Tom 10 in our firſt argum:

Ceremonyes which came from them, and in which they put such Superstition, we doe harden them, and confirme them in their error. If you aske me (*saith* (r) *Augustine*) how the Pagans may be convinced, how they may be inlightned, how they may be woon to salvation: I answer, forsake all their solemnityes, forsake all their toyes.

r Tom 10 Hom: 6 de verbis Domini in Math

2 *Such as the Papists be, are not soe to be respected, that for winning them, we may greiue or offend such as are brethren.* *The Apostles to winn the weake Iewes,* (s) *did conforme themselues to them in some of the Ceremonies of Moses, but neither did they ever seeke to winn the Gentiles by using their Ceremonies,* (t) *neither would they (for the pleasing of the Iewes) use Moses ceremonies any longer, when they had sufficiently made knowne the abrogation of the law unto them, and found them obstinate in their superstition. And* (u) *Paule boldly reproved Peter for this, because he was more carefull to avoyd the offence of them of the circumcision, then of the weake christians. Yea our Saviour hath taught us in this case* (w) *by his own example, to make light account of alienating the mindes of such persons. Of this iudgment also are* (x) *the Churches of Bohemia* (y) *Luther,* (z) *Melancton* (a) *Bucer* :b) *Valerandus Pollanus and others.*

s act 16.3 & 21 24 26: 1 Cor. 9 20 23

t gal. 2.3.5

u gal 2.12:14

w Mat 15:12,14

x Harm. conf. part 2 pag 215

y Loc. com. clas 3 pag 26

z Exam: theol. part 2 pag 489.

a in Math fol 143:b et script. Angl: pag: 458

b fol 36.a.

This our fourth Argument, is also strong against all these Ceremonies in question. For,

1 *They are not needfull or profitable either unto ædification, or unto the more comely and orderly performance of Gods service. And this may appeare both by experience of many yeares, whereby it is found* (as (c) *M. Bucer also observed in his time*) *that there hath been farr less growth in knowledge and piety, in thos congregations where they have been most precisely observed,* (yea, *though they enioyed a ministry of greater learning*

All the ceremonyes in questiē sweru frō thoserules which God hath giuē for his Churches direction in such matters

c in Math fol 143:b.

ning and giftes) then in those where they haue ben wholly lest, and especially by this that neither Christ nor his Apostles (who did doubtlesse performe every thing in their ministry, in that manner as was most decent & fitt for edification) did use the, nor any good reason can be given why they should be more decent or expedient now, then they were then. This hath been held a good reason against these & other Ceremonies, by: d: Martyr. e: Chemnitius: f: Vadianus: g: Sadeel. h: Snecanus: & our booke of Homelyes and others.

d in 1 Reg, fol. 71 a.
e exam, part 2. pag 35
f de Euchar, fol. 103
g cõtr. Monach. pag 91
h de Baptism. p. 215, 216.

2 They cannot be used without iust cause of greife given to many of the godly, and scandall both to the weake brethren, and to the wicked. For it cannot but greiue many of the godly to see these things brought into the service of Christ, which have been soe defiled by Antichrist. And of this iudgment is both: k: Calvin & :l: Bucer.

i Tom. 2 pag 196, 197
k 52 sermon Deut:
l in Matth, fol 143. b,

Of weake brethren some will (by the example of their Ministers) be drawne to yeild unto, & receiue these Ceremonies, against the perswasion of their hearts, or (at least) boubtingly, some will grow to a dislike of such Ministers as shall yeld unto them, to the great hindraunce of their profitting by their Ministry. Others wilbe driven out of the Churche to the seperation of the Brownists, and many ignorant ones wilbe confirmed in the perswasiõ they haue of the necessity of these things. The superstitious papist wilbe hardened in the liking of his abominable religion, from which he seeth we borrow our Ceremonyes, and increase in his hope of the full restoring of it againe. And the profane will draw many arguments frõ hence to blesse himselfe in his contempt of all religion. Of all these kindes of scandall that rise from the retaining of such Ceremonies, Bucer learnedly and at large discorseth: m: in his commen-

m fol 143.

mentary upon Mathew.

And as their is danger in the vſe of theſe Ceremonies in all cõgregations, ſoe ſpecially if they ſhalbe brought back again into thoſe, wher they haue ben lõg out of vſe, & receiued by ſuch miniſters, as are knowne to haue refuſed them heretofore. For wheras the miniſter is bound :n: to lead his people forward vnto perfection, and :o: to provide by all good meanes that his miniſtry be not diſpiſed: by this meanes he ſhall draw them back againe to the liking of Superſtition, or (at leaſt) not to diſlike it ſo much as they haue done, and giue them euident occaſion to blame his miniſtry, and to call in queſtion the truth of all his doctrine. And for this cauſe great Diuines haue iudged that the receiuing of them againe into ſuch congregatiõs, can with noe colour of reaſon be eſteemed an indifferent thing, but muſt needes beheld wicked & vnlawfull. Of this iudgmẽt is :p: Calvin, :q: Brentius :r: Bucer :s: Hewingius :t: Beza(u) Grineus and others.

n 2 cor. 13. 9 Heb. 6. 1. 3
o Tit. 2. 15
p epiſt. pag. 210
q ſchluſſelb. cat her. part. 3 pag 563, 564.
r Calv. epiſt. pa. 34
s enchir. p. 377
t Tract. theol. vol. 1 pa 255 & vol 3 pag 212
v Theſ. Baſil. p 500

3. All the beſt reformed Churches of Chriſt (who :w: onely are competent iudges in this caſe, and to whoſe iudgment & example, we ought rather to conform our ſelues in Ceremonies then to the Synagogue of Antichriſt) doe eſteeme theſe Ceremonyes needleſſ, in expedient, and fit to be aboliſhed. How the Churches of other countryes eſteem of them may appeare ſufficiẽtly by this, that they haue baniſhed the vſe of them out of their aſſemblies. Neither can any good reaſon be giuen, why they ſhould be more needfull & expedient for us thẽ for them. Many teſtimonyes we haue :x: alreeady cited out of the publicke Confeſſions of the Churches, and writtings of the cheiſe Diuines that euer liued in them. Whereby it may appeare that they haue iudged them not onely inexpedient but vnlawfull.

w 1 cor. 11, 16, & 14 3: 6. 1 theſ. 2, 14.

x in our three former argu-ments.

but that they haue iudged them vtterly inexpedient, wee are able to proue by many testimonyes more. so Luther thought of them as :y: Calvin reports from Melanctones own mouth and Zuinglius, as appears in (Z) that Confession of his faith which he dedicated to the Emperor Charles. and Melancton (whose iudgment and practise is wont to be much obiected for the iustifying of these things) professeth :a) in sondry of his Epistels that all the favor he shewed to the Ceremonyes was this, that he perswaded sondry ministers to wear the Surplice rather thē to leave theer flockes, and yet he calls that also a burden and bondage. yea :b: he protested to Calvin that he was inforced to tolarate them in Germany against his will by the pevishnes of the papists, but that he allowed them not.

The same iudgment of the inexpediency of them had (c) Bullinger, (d) Danevs, (e) Hombergerus, (f) Hospinian and many others.

That the Church of England also hath heretofore and doth still iudg these things not expedient nor agreable to those rules that are sett downe in the word for matters of this nature, may appear.

1 By the opinion that the best instructed Christiās throughout the land are knowne to hold of them which that it ought much to be respected in this case, is vident by the Scripture and by the iudgment of (h) the whole Clergy of England in King Henry the 8 his dayes of (i) Bucer (likewise) (k) Polanus, (l) B. Iewell, (m) B. Horn B. Bilson.

2 Very many of the learned fruitfull and best experienced ministers in the land, dead and alive, haue iudged these things ether so vnlawfull or inexpedient that they haue chosen rather to endure any outward trouble then to yeeld to the vse of them

y epist, pag 34
z fol, 16.b
a lib. 1 pag 103 269. 326, 423 425.
b Calvin. epist. pag 34
c Decad. 5 fol 465:
d Isagog. part 4 pag 523.
e Gran. Synap. pag 355:
f de Templis fol 83. b.
g 2 cro 30. 2, 3. act. 15. 23,
h Institit. of a chr. fol 55. b; 56
i sect. pt, Anglic. pag 707
k part theol. pa, 313 compared with pag 318.
l defen. of apol: pa. 627,
m against Feckenam pag 111. b,
n against the apol, of the seminaryes p, 259: 261 & pag. 583

and wee doubt not to affirme that the greateſt number of reſi-dent able and godly miniſters in the land at this day (yea eue of ſuch as are drawn to yeeld vnto the vſe of them) doe in their Conſciences diſlike them, and iudg them needles and vnfit, & this may appeare by the number of Preachers out of ſondry ſhires which before the begining of this laſt Parliment witneſ-ſeed vnder their own hand writting their deſire to petition for the removing of them. as in.

Oxfordſhire.	.9.	Cheſhire.	.12.
Staffordſhire.	14.	Bedfordſhire	16.
Dorſetſhire	17.	Sõmerſetſhire	17.
Hartfordſhire	17.	Darbiſhire	20.
Nottinghãſhire	20.	Lancaſhire	21.
Surry	21.	Kent	23.
Norfolk	28.	London	30.
VVilſhire	31.	Lincolnſhire	33.
Buckinghãſhire	33.	WarWickſhire	44.
Suſſex	47.	Devonſhire and Cornwall	51
Leceſterſhire	57.	Northamtonſhire	57.
Eſſex.	57.	Suffolk	71.

Beſids many more who (though they were vnwilling in ſome o ther reſpects to ioyn in petition, yet) did profeſſ their harty de ſier to haue them removed. and if the reſt of the ſhires be eſteed according to this proportion it will eaſily appeare that the greateſt nomber of the reſident, Preaching, and fruitfull mi-niſters in the land doe diſlike them, this may yet further ap-peare by their long diſvſing or ſeldom vſing of them for ſeu many yeares paſt, and their great vnwillingnes in yealding to the vſe of them now. for if they did iudg them to be needfull or profitable, with what conſcience haue they rfuſed or neglected

to vse them at all times in their publicke ministry being commanded soe to doe by lawfull authoritie? and how shall we better know how the Church of England liketh these things then by the iudgment which the greatest number of her able ministers have voluntarily given of them? Specially seeing that the Lord (o) in his word hath given to every sufficient minister a voyce indetermyning what rites & orders are most fit to be receiued in his owncongregation. And this is the iudgment of (p) BeZa (q) Hunnius (r) B. Westphaling & others.

3 Many of them that have been Gods cheif instruments to restore & continue the light of the Gospell in this Church, & who haue best defended it against the aduersaryes therof, haue iudged these things needless & vnfit, as (s) Wickleff (t) Bucer, (u) Martyr, (w) M. Fox (x) D. Whitakers and others.

4 Many of the Reverend Bishops (as: y: D. Whitgift late Arch bishop of Cantubury, z: D. Chadderton B. of Lincoln, and a: D. Vaughan B. of London) and others in Ecclsiasticall dignityes: who haue beeu most hott in defending & urging the observation of them, doe profess that the Church might well be without them, and that they could wish they were taken away: and haue spoken very basly of them, and in their owne Congregations haue ben accustomed ofi times to omit the vse of them. By all which they haue evidently declared, that they doe not in their consciences thinke them fit, or profitable to edifie the Church by the more decent or orderly performaunce of the service of God. And what one Bishop is there, that in celebrating the Communion, and executyng every other publicke ministration, doth weare (besides his Rotchet) a Surplice, or Albe & a Cope or vestiment, and doth hold his pastorall staff in his hand. or els hath it born by his Chapline? To all which notwithstanding he is bound by the first book of Commō prayer made

o 1 Tim. 5:17, Heb. 13. 17
p Tract. theol. vol 3 p. 210. 211
q Thes. Marp. Pa. 386. 388
r Treat: of reform: serm 2 fol. 24
s Cat. test: verit: Tome 2. pa. 810 812:
t Calv Epist. pag 34 et Beza tract theol: vol. 2 pag 226
v in 2 Reg fol: 275. b
w Act: & Monū. p. 1366 & 1873
x cōtr Duræum pag: 97
y Defens of the Answ: to the Admon pa 359
z Before all the Ministers conveted at Huntingdon Novem. 30 1604,
b at his his visitation in Manchester Aug. 17 1604

in King Edward the 6 his time, and consequently by authority of the same statute whereby we are compelled to use those Ceremonyes in question.

The use of the Surplice is altogether inexpedient:

And as the Churches of Christ both in other nations & in our own land: haue delivered their iudgment in this sort against all such Ceremonyes in generall, as we haue received from the papists, soe can we bring sondry testimonyes of their iudgment against the expedency of these three in question particularly.

As against the Surplice, Bucer in (c) one place speaking of it saith thus, Seeyng it is evident that these garments, are to most an occasion of superstition, among other some the meanes of some dãgerous contentiõ, it were much better they were quite taken away. *In another* (d) *he professeth,* that in all the Churches where he had ben teacher, as *Strausburrough, Vlmes, Ausburg, Cassels, &c.* He tooke order that no speciall apparell might be prescribed for the ministers to weare in the administration of the sacraments, and that withall his heart he would be content to suffer some greivous loss or payn in his owne body, vpon condition that the surplice were abolished in England. *In (e) sondry other places also he plainly declareth his dislike of it. P. Martyr (even (f) in that place where he writes most in favour of it)* would haue the minister that weares it, speake and teach against the use of it. *Beza in (g) one place saith,* it doth much better become a stage-player then a minister of the word. *In another* (h) that the Ecclesiasticall function is made a mocking stocke much more by inioynyng the minister to weare a surplice in the exercise of his ministry then if he should be commaunded to weare a fooles coate. *And although he doe in that place wish a minister rather to weare it then to forsake the exercise of his ministry, yet doth he (i) professe that* ministers should rather endure deprivation, then approue the use of it either by subscription, or by holding their peace and saying nothing against it. *Many more might we alleadg that haue thus iudged of the Surplice, as (k) Valerandus Pollanus (l) our book of*

c script. Anglic. pag 683
d ibidem p: 705
e ibidem pag 458. 706. 707
f Loc. com pa. 1127:
g Tract. theol: part 1 pag 255
h epist. 12 Tract theol: vol: 3 pag 219. 220
i ibidem see also his iudgmẽt further of against it Tract. theol. vol: 3 pag: 182
k defens: leiturg. Argent fol 36.
l Tom 2 pa: 141 147

Homeles (m) B. Cranmer (n) B. Ridly (o) B. Hooper, (p) B. Farrar (q) D. Tailor (r) M. Hullier (s) B. Pilkinton (t) M. Fox (u) D. Sutcliff and others.

m Acts & Mon. edit 1576 pag 1777.
n Acts & Mon. p. 1367. 1604

o) ibidem pa: 1366 :p) Act. & Mon. edit. 1570 pa. 1724 q) Act & Mon. pa: 1385, r) ibidē pa. 1818, s) Register pa 20 t) Act & Mon pa, 1366. 1367, v, de Missa fol 88.

Of the Crosse in Baptisme the godly learned haue given the same iudgment that it is not any way either needfull or profitable to be used but altogether vnfit. Pezelius (out of Melanctōs schoole answering that which is usually brought for the defence of it, and the like viz. that they serue to encrease the Dignitie of Baptisme, & to make the administration of it more comly) (w) *saith*, Baptisme receiveth noe ornament at all by such toyes and fooleryes. *Eucanus* (x) *saith of it & the rest of that nature* they rather distain and defile then any way bewtifie Baptisme and therfore are quite to be taken away. *Snecanus* (z) saith Baptisme *is* filthily polluted by it. *M. Beacon calleth it* an Idle invention of the papists nothing necessary nor commendable, thrust into the Church without authority of Gods word, not garnishyng, but rather obscuring the dignity of holy *Baptisme. D. Fulk* (a) *in one place saith*, we count not the signe of the Crosse needfull either in the one sacrament, or in the other. In (b) *another place*, our Communion (*saith he*) which lacketh the signe of the crosse, lacketh nothing that is either necessary or profitable, or (considering the abuse of it) meet to be retayned. *And* (c) *againe* I would know (*saith he*) how the crosse is a cōvenient memoriall of Christ death, which is not ordayned by Christ, nor taught by his Apostles to be such. & *D. Willet* (d) *speaking of all the Ceremonies which the papists haue added to Baptisme (wherof the Crosse is a principall) saith thus.* This beggarly company of Ceremonyes doth also deface & impugne the sincere & pure institution of Christ. none of those Ceremonyes were used when Christ himself was *Baptised*, which notwithstanding had been most fit, consideryng the worthines of his person that was *Baptised*, neither did Christ giue any such thing in charge to his Apostles, neither yet were any such ceremonyes in use in the Apostles tyme.

The use of the crosse in baptisme is altogether inexpedient:

w Exam: theol. Melanct. part 2. pag 139.
x Loc. com pag 628
y de Baptismo pag 215. 216
z Tom. 1 pag 430 see also his iudgment of it further Tome 2. pag 410
a against Rastel pag 786
b ibidem p, 721
c confut. of the Rhem: Annot: on Luc. 24. 50:
d Synopsi. Papismi pag 505

Kneeling also in the act of receiuyng the bread & wine in *Kneeling at the cōmunion is*

altogether in expedient.

the Lords Supper is a Ceremony altogether inexpidient to be vsed & soe iudged to be by the godly learned. For,

1 It is neither necessary, nor the most decent gesture, or best beseemyng the reverent & worthy receiving of that holy Sacrament; This is evident, 1 because ther is no direction in the whole scripture either by precept: or commended example, for receivyng any Sacrament kneeling, wheras for receiving with other gestures ther is both. 2 At the first institution of it, it was not received kneeling by Christ and his Apostles. And it is gross hypocrysie for us to pretend more holines, reverence and devotion in the receivyng of it then was in them. This is a sure rule in Divinitie (e) that we are bound to immitate Christ and the commended examples of his Apostles in all thinges wherin it is not evident that they had speciall reasons moving them thereto that doe not concern vs. *And what good reason can be given why it should not be as fit and necessary for the Apostles to receiue kneeling, as for us? Nay rather if ever it were fit for Christians to vse that gesture, it was most fit for th' Apostles then, in respect of Christ corporall presence among them. This hath been deemed an argument of great force against kneeling at the Communion by our cheife Divines,* If men had (*saith* (f) *M. Calvin*) with such humility as they ought, holden all their thoughts under obedience of the word, they would haue harkened to that which he said, when he commaunded the Sacrament to be received, not to be worshipped. But they which as it is commaunded of God, doe receiue it without adoration, are assured that they doe not swerue from Gods commaundemet, then which assurednes there is nothing better when we take any thing in hand. They haue the example of the Apostles, whom wee read not to haue fallen downe & worshipped, but as they were fitting to haue received it, & eaten it. To what purpose (*saith* (g) *Bullinger*) is it, seeyng that manner of celebrating the Lords supper which was delivered by the Lord himselfe, and received from his Apost-

e Eph; 5. 1: 1 cor 11. 1, 1 Thes 1, 6 Phil. 3, 17, 2 Thes. 3. 7.

f Instit. lib 4 cap 17. sect. 35

g Decad. 5 fol 461. a see that whole section

Apoſtles is moſt ſimple pure and perfit, to deviſe another? who can deliuer vs a better then that which the ſonn of God him ſelf the great high preiſt of the Catholike church hath giv̄e vs? and a(h)litle after, it as an indifferent thing (*ſaith he*) whether the Church receiue the Sacrament ſitting at the table, or comming to the table, but it agreeth beſt with the ſimplicity of the firſt inſtitution to receiue it ſitting. *wher is to be obſerved alſo that Bullinger ſpeaking of ſuch geſtures as be indifferent and may lawfully be vſed in receiving, nameth only ſitting & ſtāding. So doth: i: Keckerman likewiſe the profeſſer of divinity in the vniverſity of Heidelberg, wherby they both ſhew plainly their iudgment of this geſture of kneeliug, which our men doe ſo magnify as if noe other geſture might lawfully or (at leaſt) conveniently be vſed, but it. Beza* in one place preſſeth the argument from the example of Chriſt and the Apoſtles, by an ironie after this manner.* but this forſooth troubleth Harchivs and ſome others that in our churches wee receiue the communion ſtanding and not kneeling. belik then when the Lord himſelfe (who both as he is God, and as he is both God & man is indeed to be adored) was preſent at the table and inſtituted the Supper, every one of the diſciples roſe from the table that he might fall down vpon his knees & ſo receiu that bread and that wine at the hands of Chriſte and the Apoſtles themſelues (I warrant you) knew not what geſture or rite was fitteſt to commend vnto the Churches in the celebration of theſe miſteryes

h ibidem fol. 465. a

i Syſtem. theol, pag 465

* Theol, vol 3. pag 182

the rites (*ſaith* (k) *Chemnitius*) which men haue brought into the adminiſtratiō of the Sacramēts are iudged to bring thervnto more reverence and honor ſoe the ſimplcity of the divine inſtitution is thought to want reverence and not to be anſwerable to that honor which is due to the ſacraments which conceit (riſing from the bringing in of theſe rites) is impious for the reverence and honor that is due to the ſacramēts is to be eſtemed by the word of God. The deſiples (ſaith (l) Bucanus) *reader of diviniti in the vniverſity of Berna*) did not riſe from the table that ſo they might fall doune vpon their knees to receiue the bread and wine at Chriſts hand Our Saviour Chriſt (ſaith (m) *B.* Pilkinton) firſt miniſtred it ſitting at table then it

k exam. Conc. Tridi. part 2 pag 35

l Loc: Com. pag 727

m *Againſt the man of Cheſter,* fol 55

it is not wicked (saith he but best to follow his doings for he did all things vvell. *thus doe* (u) *D. Sutliff also and* (o) *D. Willet* n contra Bellar: de Misse certon, fol 7 2:a & fol 98.b. *presse this argument taken from the example of Christ and the Apostles in the first institution of this Sacrament, writing against the Papists.* 3. *The Primitue Churches for sondry hundred yeares after the Apostles never vsed to receiue the sacrament kneeling nether doth any Church in Christendome at this day but such onely as are perswaded of Christs Corporall presence in the sacrament. concerning the custom of the Primitiue Church M. Beza proveth it after this sort* the loue feastes* (*saith he*) *out of doubt could scarcely or not at all* admit this gesture of kneeling Iustin in his apologitical maketh no mention of it in that litle booke of orders which is fathered vpon Clemens there is not any the least inckling given of kneeling vsed in the very receiving of the bread and wine. but in the leiturgy mentioned in that booke the people are commanded to com to the table (after the Bishop, elders and deacons) with a modest reverence without making any noise or stirr *many of the fathers haue purposely set downe the leiturgyes and formes of administring the sacraments vsed in their times, and therin mentioned even the least of the ceremonyes that wear thē in vse but where shall wee find any mention of this kneeling before such time as Antichrist was grown to his full height and that that custom was not to receiue kneeling may appeare by this, that they did not use to kneel at prayer upon the Lords day. Tertullian* (*who lived in the yeare of our L. 180* (p) *reporteth this as the custom of his time and a tradition receiued from the Apostles,* that it was unlawfull to kneele at prayer upon any Lords day, or upon any other day between Easter and Whitsontide. *And in the first Nicene Councell* (*which was held in the yeare 327*) *a solem decree was made* (q) that none might pray kneelyng, but onely standyng vpon the Lords day. *And Basil* (*that lived in the yeare of our L.*

o Synopſ. pag 562

x Tract. theol, vol. 3 pag 182

p de Corn. Mil,

q Can. 20

380.

380.)r)maintaines it to be vſed in his tyme: as an Apoſtolicall tradition, and giues ſondry reaſons for it. Of this cuſtom of the auncient Church the reader may ſee further in(s)Gentillet tus(t) D.Whitakers,and eſpecially in(u) Hoſpinian who doth alſo alleadg the reaſon of it out of the Canon law,becauſe on thoſe dayes is celebrated the ioyfull remembraunce of the Lords reſurrection. *And out of Beatus* Rhenanus becauſe(*ſaith he*)to kneel at prayer is the geſture of one that bewaileth, and is penitent for his ſinnes, whereas he that prayeth ſtanding, doth ſheew himſelfe thankfull as on that hath obtayned aſſurance of the pardon of thē. *So that either the Primitiue Church vſed a geſture of greater reverence & humility at the receiving of the bread & wine in the Lords Supper,then they did at prayer, or they never receiued the ſacrament on any Lords day,or on any other day be tween Eaſter & Whitſontide (all which were abſurd to affirm or imagine) or els it muſt needes be graunted that they vſed to receiue the communion with ſome other geſture then kneeling. A further evidence for this is the teſtimony we find in that dialogue between Cuſtom and Truth, which M. Fox hath publiſhed in his book of Acts & Monuments,& which(he ſaith) was compiled out of the treatiſes of P.Martyr & other authors by a certaine learned and reverend perſon of this Realme,(w) where it is ſaid.* That the old Councels commaunded that noe man ſhould kneel down at the tyme of the communion,feareyng that it ſhould be an occaſion of Idolatry. *and as it appeareth by this that they vſed not to receiue kneeling, ſo it is plaine that the geſture they vſed was ſitting or ſtanding. M.Fox ſpeaking of the vſe of the primitiue Church* (x) *ſaith thus,* The vſe then was to haue the communion adminiſtred, not at an aulter, but at a playne boord or table,where the whole congregation together did communicate with reuerence and thankſgivyng, not liftyng over the preiſts head, nor worſhippyng,nor kneelyng,nor knockyng their breaſts, but either ſittyng at Supper, or ſtanding after Supper. Accordyng to which

r lib de ſpir, ſanct cap :7
s exam, conc. Trent pag 44:
t cont bellr.de ſcript. pag 503.
v de feſtis Chriſ fol 25.b.

w Act & Mon, pag 1:64.
x Acts & Mon: pag 19

forme (*saith he*) the Muscovites yet to this day (followyng the old rite of the country, although being drowned otherwise in much superstition) use to receiue it after they be risen from their dinner, standing.

y Histor: Eccle, lib 7 cap 8

Eusebius (y) *mentioneth an epistle which Dionysius Bishop of Alexandria in the yeare of our Lord* 157. *wrote to Xystus Bishop of Rome, wherin speaking of a man that had been admited to the Communion in Alexandria, he expresseth his mind in this manner* he had stood (*saith he*) at the communion table and put forth his hand to receiu that holy food, and had also received it. *wherby it is plain enough that the manner of that church then was to receiu standing. And the writers of the* * *centuryes saye that this custom was very ancient & vsed by many other Churches* (Z) *D. Fulk affirmeth that in the dayes of Gregory NazianZen* (*who lived in the yeare* 380 *and somwhat after*) the Comunion table was made of boords and so placed that men might stand round about it. *And B. Iewell** *writeth that in Basills time it was held that every man was bound by an apostolicall tradition, at Sermon at Prayer and at the Communion to stād vpright. To shew the ancient vse of receiuing the Communion standing, we might also cite a testimony which M. Gourdon Dean of Salesbury* (a) *alleadgeth out of Rodolphus de Rivo, and that which* (b) *D. Abbots Dean of Wincheſter mentioneth of the manner of receivyng which the Bohemians the schollers of Iohn Hus used, but we will conclud this poynt with this saying of D. Sutcliff Dean of Exceter*, we never read (*saith* (c) *he*) that men were to kneel before the sacrament, but in Masbookes, and other like bookes of popish ceremonyes. *And* (d) *a litle after*, we haue no where read (*saith he*) that the bowyng of the body, and kneelyng before the sacrament should be used in token of humility, or that any holy men were wont either to bow their bodyes, or kneel down before the sacrament of the bread & wine.

* Cent 3 p, 133

z Confut of Remist: fol 286, b

* defence of Apol, pag 237

a in his panegyri pag, 39.
b Against *Hill* pag 38.

c contr. Bellar. de Missæ cerem fol 99
d ibidē fol. 100.

4 *The gesture of kneeling in receivyng the bread and wine,*

bold

holds noe proportion with the cheife end and use of this sacrament, nor with that inward disposition of heart, which is then requyred of us. For Christ ordayned it to be a banquet & Sacrament of that sweet familiarity that is between the faithfull and him, and of that spirituall norishment wee are to receive by feeding on his body & bloud by faith. And in what Nation was it ever held comely to kneel at their banquets, or to receiv their food kneeling? Piscator (e) alleadgeth this for the reason why our Saviour and his Disciples received sitting, and holds it a good argument against the Mass that it hath noe sheew or resemblance of a banquet. The Apostle (saith f: D. Sutcliff) calls it the Lords table and a supper, and the custome in old tyme, was to eate their supper sitting at table. And the disposition of heart that is requierd of us in the very act of receiving, is not so much humility as assuerance of faith and cheerfull thankfulnes which is much better expressed & stirred up by the gesture of standing then of kneeling. which is the reason that (as wee have noted before out of Hospinian) Beatus Rhenanus giues of that custom, the old church used to stand at their prayers upon the Lords day.

e in Mat 26, 26. pag 425

f cont. Bellarm. de Missa fol 293

2 As we have sheewed that it is not either necessary, or most fit & convenient, to receiue the communion kneeling, soe will we proue that of all other gestures that are used at this sacrament, kneeling is every where and at all tymes most vnfit, inexpedient, and contrary to the rules that are given in the word for our direction in this case. For, 1 It cannot be used without great appearaunce and shew of grosse Idolatry even of bread worship, when the same outward gesture of the body, at the same time is used by us, which the papists use in the worship of their breaden God. So that howsoever we may pretend that our heart & meaning in this, is not the same that

the papist is, yet in the outward act of this their Idolatry and for soe much as is performed with the body, and as the eye of man can iudg of, theris no difference to be discerned between us & them. In so much as to the popish & superstitious person that seeth us use in the same action at the same tyme the same outward gesture, that he doth in the worship of the bread, wee may seem to be of the same minde that himselfe is of. And the law of God chargeth us to avoyd all appearaunce of evill, and condemns all such as with their bodyes & in outward sheew conform themselues to the wicked in their Idolatrous actions, howsoever they doe it not with the same minde & intent that the Idolaters doe, as we haue sheewed before in the proposition of our first Argument. But what speake we of seeming heerin to doe the same outward act of Idolatry that the papist doth, seeing their is also in this soe great appearance of the inward & spirituall Idolatry of the heart, in that this gesture seemeth to be both inioyned and practised even with a superstitious intent & meaning to adore the sacrament it selfe, as wee shall sheew by & by in the answer to that which is wont to be allead ged in defence of it, 2 It cannot be used but it must needs proue an occasion unto many of this gross superstiton & Idolatry which we haue mentioed. And we are: g: bound to avoyd all those thinges (if they be not commaunded of God) which may breed evident danger: either to our selues or others. Now that this gesture cannot be used without evident danger of Idolatry is manifest. For they that are already either Church papists, or popishly & superstitiously minded in this mater of the Sacrament are heerby both allowed & occasioned to commit the outward act of their Idolatry themselues, and confirmed also in their superstition by our example as wee haue proved in the

g exo: 21. 33: 34 Deut; 22, 8

A sermon take
out of the

the assumption of our first Argument. And all that are ignorant will heerby easily be drawne to a superstitious conceit & estimation of the sacrament. Sondry of our cheif Divines, (as (h) Martyr (i) Calvin, Gualter Beza, Arctius, Piscator and others) doe teach that civyll adoration though it be due to Princes, yet can not it without danger of Idolatry be given to the ministers of the word, because it will soon turne to religious adoration and heerby men willbe brought to make Idols of the and yet both reason and experience proveth that ther is much more danger this waye in kneeling before the bread and wine then in kneeling before any man, and that men are much mor prone to giue religious adoration to the sacrament and to mak an Idol of it then of any minister besides, the Idolatrous original it had at the first, and Idolatrous vse of it hath ever since served vnto among all Papists, may proue sufficiently that it can not chuse but breed, nourish & maintein superstition whersoever it is vsed this reason our booke of homilyes vrgeth very well against all vse of Images in Churches, even as *(saith the booke)* the first invention of them is naught, and no good can come of that that had an ill beginning, soe will they naturally (as it wear) & of necessity turne to their origenall from whence they came, and draw vs with them most violently to Idolatry abominable to God and all godly men. *this made the Iesuites (who are wiser in their generation then the children of light) soe confident in urging the use of their old popish phrases (which yet haue not soe much poyson in them, nor power to infect this way as their Ceremonyes haue)* let vs keep *(say (l) they)* our forefathers words, and we shall eafily keep our old faith, let vs keep the old termes, and the very words will bring vs to the faith of our first Apostles. *This whole argument taken from the danger that is in this gesture of drawing men to an Idolatrous or superstitious*

h Loc. com pag 191

i in their comment & Annot. vpon Acts 10. 25. 26,

k Tome 2 p. 123

l Rhem. Annot. on 1 Tim, 6, 20,

A Sermon Faker

tious conceit of the Sacrament, hath seemed of great force in the iudgment of very learned Divins. For almuch as (*saith* (m) *Bucer*) we see by how powerfull and poysonfull enchauntmets, Sathan by the Antichrist of Rome (that he might take from us all knowledg and reverence of Christ our Saviour) hath for so many ages past, pressed upon us the adoration of the bread in stead of Christ himselfe, wee ought therefore cleane to banish out of the Churches soe far as possible we can, whatsoeuer thing that doth either seem any way to favour this bread worship, or that is used by Antichrist as a meanes to norish it in the hartes of simple people.

m script, Angl. pag 464

Vpon this reason P. Martyr also wisheth that this gesture were abolished. Notwithstandyng (*saith* (n) *he*) to speake as I thinke, for avoyding the daunger of superstition, I would not haue the outward signes of adoration now a dayes used in the receivyng of the communion, no though they were not directed unto the outward elements of bread and wine but vnto Christ himself that now reigneth in the heavens. *Of this iudgment also was B. Hooper that learned and constant Martyr.* The outward behaviour and gesture of the receiver, (*saith* (o) *he*) should want all kind of suspition, shew or inclination of Idolatry. wherfore seeyng kneelyng is a shew, and externall kinde of honoryng and worshippyng, and heertofore greivous and damnable Idolatry hath been committed by honoryng the sacrament, I would wish it were cõmaunded by the Magistrate that the communicants might receiue it standyng (or fittyng. But we for our parts (*saith M. Beza* (p) beyng warned by the lamentable examples of former ages, though we come with all reverence to the holy table, yet doe we judge it most safe to abstayne from all outward adoration in the receivyng of this sacrament. *And in* (q) *another place* theris noe doubt (*saith he*) but God is to be worshipped every where, and specially in these holy misteryes, neither doe I thinke that there is any Church that doth not use a certaine solemn thanksgivyng, and so both inward and outward adoration when these fearfull misteryes are celebrated. But how dangerous a thing it is to use kneeling in the very act of receivyng, (for almuch as it gaue the first occasion to bread worship, from whence Sathan afterward casth men headlong into the error of Transubstantiation) is in

n libro contra Gard. de Eucharist. pag 160.

o vpon Ionas serm. 6 fol: 146.

p Tract. theol: vol: 1 pag: 311

q ibidem vol 3. pag 364

it

it self most manifest. And therfore wise men haue well judged that in this case a seemly reverence directed unto God is sufficient.

The Churches of France and the low countryes in their obser-vations vpon the Harmony of confessions shew their dislike to this gesture also in this respect for the vtter rooting (r) (*say they*) of bread worship out of the hearts of men, it weare much better in most places that the ceremony of kneeling in the receiving of the elements were vtterly abolished. Thomas Beacon *a Divine of chife note in our Church in the begining of Q. Elizabeths raign, and a great writer, hath in* (s) *one place these words* (*besides that which he writeth* (t) *other wheare*) forasmuch as kneeling hath been long abused in the church of christ through the doctrine of the papists, I would wish it weare taken away by the higher powers.

r sect. 14. ad *Helvet.* et *Bohe*mic. am-

s 1 Tome pag 485.

t 2 Tome pag & 3 Tome p. 37

Three principall things are vsually obiected against all this we haue said of kneeling at the sacrament, which wee think fit to giue some answer vnto, and soe to conclude this treatise.

1 Objection

first it is said that kneeling at the Sacrament in our Church hath no such appearance of breadworship as is pretended, seing it is manifest that wee doe it in adoration not of the bread and wine, but of the Lord himselfe to whom in that action wee pray and giue thanks.

Answer

wherevnto wee answer.

1. *That it is evident this gesture is nether inioined nor vsed in respect of the prayer that is then said to be made to God. for prayer is vsed at meales & banquets with convenient reverēce though noe man vse to kneele when he prayeth vpon those occasions. Besides nether the Booke vseth alwayes to command kneeling at prayer or thanksgiuing at other times, nor in those very prayers & thanksgivings that are appointed to be vsed both before & after the receiving of the Sacrament, nether yet doe such as are most devout in kneeling at the communion vse any such reverent gesture at prayers & singing of Psalmes.*

Further, the prayer that is said to be used at the delivery of the Sacrament, is made by the minister & in his name, not by the receiver, so that if kneeling were inioyned in respect of that prayer the minister that delivers the Sacrament should kneel rather then the people that receiue it. Add heervnto, that for men to tye themselues in their prayer to adore God, in, or before any creature (without warrant of the word) is Idolatry. And that it were farr less sinne, and an appearaunce of an Idolatry that is nothing so gross, to tye us in our prayers to kneel before a Crucifix, then to bind us thus in praying to God to kneel before the bread & wine. For the papists commit an Idolatry far more gross and odious in worshippyng the bread, then in worshippyng any other of their images, or Idols whatsoever. See this argument pressed against the Lutherans (that say, they do not adore the Sacrament, but Christ in the sacrament) by (u) the Divines of the County Palatine in Germany, and (w) by Vrsinus (x) Zanchius (y) Hospinian, and (z) Polanus. And (a) Bellarmin inferreth thus (upon their opinion that hold Christ though he be not corporally present in the sacrament, yet he may be adored in the sacrament, and in that respect wee may kneel before the Sacrament) then (saith he) it is not idolatry to kneel before images. Which inference wee see not how it can be avoyded by them that maintayne kneeling at the sacrament in respect of God, whom wee doe adore in the sacrament. Lastly the prayer that is said to be made, and in respect whereof this kneeling is iudged soe necessary, is ended before the bread or wine are receiued. 2 That though the sacrament be not unfitly by the Fathers called the Eucharist, in respect of the solemn thanksgivinges and almes, that haue ever been wont to accompany the celebration thereof: yet can not the very act of reciving

v Admon, de lib concord: p 321,
w Tract, thelog pag 435
x de Redempt, pag 486. 487.
y Hist: sacram. pag 479
z in Daniell pa. 283. 284
a de Euchariſt. lib 2 c. 18 p 619

receiving be properly called a thanksgiving. And if it were, yet is not kneeling the fittest gesture to be used in thanksgiving, as (b) is evident by the holy scripture, and we haue partly shewed before out (c) of Hospinian, and might further declare by the testimony both (d) of Rupertus and (e) Zanchius if need did require. So that out of doubt (whatsoever pretence is made to the contrary,) this gesture is not inioyned or used in respect had, either to the prayer or thanksgiving, but in veneration of the Sacrament it self.

b 1 Kings 8.54.
pag 56,
c de fest. christ: fol 25.
d de divinis officio. li. 1 p. 4. c, 10
e de Redempt: pag 244

Secondly it is said, that it is both lawfull and conuenient, to use this gesture, even in veneration of the sacrament it self, seeing it is in a speciall sort sanctified to be unto us a pledg of the favour of God, and instrument wherby Christ with all his merits is represented, offred, & exhibited unto us. If the King should geue us ought, or send us a guift in token of his speciall favour to us, would it not become us to receiue it, in the most reverent manner we are able? How much more ought wee to use all reverence & humility in receiving such a gift as this, from the King of Kings himselfe? To this we answer, 1 That the reverence due to these holy misteryes stands in this, when the whole action is performed in that manner as the Lord himself hath appoynted. 2 If our Saviour had intended that the outward elements should haue been thus reverenced, he would not haue made choyse of these that are so common and base. 3 If the reverence due to the sacrament require that it be received with this gesture, then (doubtlesse) God would haue given direction for it in his word, and some of the Saints commended in holy scripture (specially the holy Apostles) would haue used it. 4 There is noe proportion between the cyvill reverence giveu to a King, or to the gift we receiue from him, and this religious

2 Obiection:

Annswer

religious reverence we shew to these holy things. For there is far more danger of idolatry heer then there, yea this hath been found in all ages the chife root of idolatry (if it be not gross idolatry it self) to giue vnto the sign or gift that outward reverẽce and adoration that is due to the thing signified or to the giuer himself. 5. It is evident that this gesture is not inioined or vsed in respect of any lawfull or convenient reverenc that is due to the sacrament, for neither at the adminstration of Baptisme nor at the hearing of the word read or preached is any such gestnre vsed, to both which not with standing ther is every whit as much reverẽce due as to the supper of the Lord. Vnless we will say (f) with the Idolatrous papists (whose conceit by this our practise we greatly confirme, that the Eucharist is, a greater sacrament and of far more dignity then baptisme.

f Bellarm. Tom 2 pag 255, 722

3 Objection, Lastly it is obiected, that whatsoever apparaunce of evill or danger of superstition, is pretended to be in the use of this gesture, it may easily be prevented, by teaching what the doctrine of our Church is, and protesting against the superstition which is so much feared.

Answer To this also we answer. 1 This medicine and remedy will not reach so far, as the disease and danger doth. For, a great part of the land wanteth able pastors, and many of our preachers are known to be corrupt in iudgment, touching the doctrine of the Sacrament. 2 It is neither safe nor lawfull for a man, (as D. Fulk in on (g) place saith well) wilfully to digg a pitt, breake a bridg, or laye a logg in the way, and then cry out & saye, O take heed you fall not. We must stop holes not make the, take away stumbling blocks, not laye them, and then bid men beware of them. 3 There is that contagion in superstition, and proness in mans nature unto Idolatry, that no doctrine or protestation against it, can suffice to prevent this daunger, so long

g Aunswer to the examiner pag 145

long as such outward occasions, and provocations unto it are continued. If protestation and doctrine had been sufficient in this case, then did (h) EZechia in breaking downe the braZen serpent, and (i) our Saviour in refusing the Ceremony of the Iewish purifiyngs, and (k) th' Apostle in withstanding the use of circumcision, shew themselues more Zealous then wise, seeing they might haue had far better reason, for continuyng of those Ceremonies, then we can haue for this, and might as well haue protested, against the superstition & daunger of them, as wee can doe of this. This pretence is made, for the continuance of images in Churches (for which indeed it serueth every whit, as well as it doth for this gesture of kneeling at the sacrament) and is proved to be vaine & friuolous, by all such Divines as write against that corruption. But they vvill say (*saith Zanchius*) l) though we let images stand in our Churches, yet we teach plainly, that they are not to be adored. As though the Lord also did not that by Moses and the prophets in old time, far more diligently, and effectually then we can doe it now. VVhy did he commaund for all that, that all images should also be vtterly abolished? Suerly because it is not sufficient by doctryne to teach that no evill is to be done, but we must also take away the stumbling blocks, provocations, causes, and occasions of evill. *But a better answer to this obiection can no man make, then is made in the (m) booke of Homiles, which is commaunded to be read in our Churches & subscribed to, by all our ministers. The aunswer is large, and worth the readiug, and the booke every where to behad, and therfore wee think it sufficient only to referr the reader vnto the place whear it may be found.*

h 2 Kings 18.4
i Luc. 11,38 Math 15,2
k Gal. 2 3.5

l de Redempt, pag 368

m Tome 2 pag 113,129

Soli Deo gloria

2. Tim. 2. 7.

Consider what I say, and the Lord giue thee vnderstanding in all things.

Exceptions we take againſt theſe three bookes, whervnto wee are required to Subſcribe, and which we purpoſe (if God giue meanes and oportunity) to juſtifie and confirme in the ſame manner, as we haue done thoſe that are handled in this Abrigdment.

THE Booke of Common Prayer containeth in it, ſondry thinges (beſides thoſe handled in the Abridgment) that are contrary to the word of God. For,

1 It appoynteth a Leiturgye which in the whole matter and forme therof, is too like vnto the maſſ-booke.

2 It appoynteth a Leiturgy which by the length therof, doth in many Congregations oft tymes neceſſarily ſhut out preaching, viz. When Baptiſme, the Communion, Marrying, Churching and Buriall concurr altogeather (as oft tymes they doe) in great Congregations.

3 It approveth of a miniſtry as lawfull which wanteth ability to preach.

4 It containeth in it ſondry popiſh errors or ſuch things (at leaſt) as tend ſtrongly to the maintenance of popiſh ſuperſtition. As, 1 The miniſter of the Gospell is throughout the book called Preiſt.

The name preiſt

Holy dayes

2 It commaundeth the obſervation of many Holy-dayes, and requireth the miniſter to bid them, and preferreth them (in ſome ſort) before the Lords day, For the ordinary Leſſons appoynted in the Calendar for the Lords day, muſt giue place to the proper leſſons of that holyday that falls on the Lords day, and Athanaſius Creed is appoynted to be read onely upon certaine holydayes.

Saints Eves

3 It appoynteth Saints Eves to be keept as faſting dayes, and com-

commaundeth the minister to bid them so.

4 It appoynteth the time of Lent to be kept as a religious fast, Lent
and perverteth both the example of Christs fast, & sondry other places of Scripture to the iustifiyng therof. It prescribeth a speciall service for the first day of Lent, and appoynteth the Commination and other speciall prayers & exhortations tending to repentaunce, to be read upon that day only, and it affirmeth that, It was a godly discipline in the Primatiue Church, (the restoryng wherof is much to be wished) that notorious sinners at the beginyng of Lent, were put to open Penaunce.

5 The weeke before Easter onely of all the weekes in the yeare, Weeke before Easter
hath prescript service appoynted with Epistles and Gospels for every day, as solemn, as the holy dayes are wont to haue.

6 The Fryday before Easter is called Good Fryday, and hath Good Fryday
three speciall Collects appoynted for it, as hath no one day of the yeare besides.

7 It commaundeth every Parishioner shall receiue the Com- Receiving the communion at Easter
munion at Easter.

8 It appoynteth the Congregation to pray that God would giue Diffidence in prayer.
them that, which their prayers dare not presume to aske.

9 The Catechism (in deliveryng the nũber of the Sacramẽts) Number of the sacraments
saith there are two onely as generally necessary to salvation.

10 The minister (as if Baptisme were of absolute necessity) is Necessity of baptisme
allowed not onely to baptise in private, but to use the wordes of institution, and the element, though he haue not so much time as to say the Lords prayer. Private communion.

11 The minister is allowed and directed to administer the cõ-
munion to one sicke of the plague, though ther be not one more to communicate with him.

12 Interrogatoryes in Baptisme are ministred unto infants (as Interrogatoryes in baptisme.
if repentaunce and faith were requisite in them, before they

may be baptized) and it is said in the Catechism, that infants perform faith and repentance by the suertyes who promise and vow them in their names.

Baptisme conferring of grace to all that receiue it:

13. *Every child baptized (as if outward Baptism did confer grace to all that receiu it) is said to be regenerate and in the Catechisme it is said* that wee are by Baptisme made the children of grace, *and (in the Rubrick immediatly before catechism)* that it is certain by Gods word that children being baptised haue all things necessary for their salvation, and bee vndoubtedly saved.

Confirmation

14. *The minnister is appointed to cōmaund that children be brought to the Bishop to be Confirmed, yea none may be admitted to the Communion till he haue been Confirmed. In Confirmation children are said* to be certified (by the sign of the imposition of the Bishops hands) of Gods favor and gracious goodnes towards them. And confirmation is said to be minstred to them that are baptised, that by imposition of hands and prayer, they may receiue strength and defence against all tentatiōs to sin, and the assaults of the world and the divill. *Yea confirmation is dignified aboue Christs Sacraments in that none may administer it but a bishop. And it is said to be administred after the example of the holy Apostles, and warrant therby.*

Matrimony

15. *It saith that matrimony* doth signify vnto vs the misticall vnion betwixt Christ and his church, and that God did cōsecrate the state of matrymony to such an excellent mystery, that in it is signified and represented the spirituall marriage and vnity between Christ & his Church. *And the ring in Matrimony it appoynted to be laide on the booke, and the preist to take it & deliver it to the man, and to teach him to say thus*, with this ring I thee wedd *&c. And the preist is appoynted in his prayer vnto God to say*, that the ring is a token and a pledg of the Covenant and vow made in marriage.

Absolusion

16 *The Preist is appoynted to absolue every sick person (that findeth his conscience troubled with any weightie sinne, and maketh speciall confession of it) in this forme*, By Christs au-

tho-

thority committed to me, I absolue thee from all thy sinnes in the name of the father &c.

And in another place the people are appoynted to come to the minister, to receiue the benefite of absolution.

17 Buryall is made a ministeriall duty, and a prescript Leiturgy is appoynted for it to be said at the graue, and we are appoin Buriall
ted to pray thus, that God would hasten his kingdome, that we with this our brother and all other departed in the true faith of thy holy name, may haue our perfit consūmation and bliss, both in body and soule. *18 Churching of women is commaunded & made a ministerial duety, and a prescript Leiturgy appoynted for it, and the woman is appoynted to kneel neere to the place where the table stands, and the preist to stand by her, when he Churcheth her, & that she must offer her accustomed offrings.* Churching of women

Offring dayes & Offertory.

19 Both in that place & elswhere, in the booke, offring dayes and an Offertory are allowed. *20 In the Catechisme it is* Vniuersal grace
said, that the Sonn of God hath redeemed all mankinde, *taking that phrase in a larger sense then for all the elect, as is evidet by the words immediatly goeyng before and following after.*

5 It appoynteth sondry things that tend directly to the profanation of the holy Sacraments either by prostitutyng them to unworthy persons, or administring them unreverently. For

1 All Preists & Deacons in Collegiat Churches, are commaū- profanation of the Sacraments:
ded to receiue the Communion, every sonday at least.

2 Every communicant may chose whether he will giue notice of his purpose to receiue, till after the beginnyng of mornyng prayer on the same day that he is to Communicate.

3 All new maryed persons must receiue the communion the same day they are maryed.

4 Private Baptisme in some cases is allowed to be administred without any prayer, doctrine, or exhortation.

6 It avoucheth sondry, manifest, & apparaunt vntruthes. manifest Vntruthes

As 1 That in the Calendar (ſo much as may be) the readyng of the ſcripture is ſo ſett forth, that all things might be done in order without breaking one peice from another. 2 That nothing (*by this booke*) is ordayned to be read, but the very pure word of God the holy ſcripture, or that which is evidently grounded vpon the ſame. 3 That this booke is ſo playne and perfit, as that the Curates ſhall need no other bookes for their publicke ſervice, but this booke and the Bible, *and yet it injoneſ him to read Homilyes.* 4 That all our Ceremonyes pertayne to œdification, and are apt to ſtirr up the dull minde of man, to the remembrance of his duety to God, by ſome notable and ſpeciall ſignification.

5 *It calleth certaine chapters of Eſay, Ieremy, Ioel & the Acts, Epiſtles.* 6 *It appoynts us to ſay every day, from Chriſtmas day, to Newyeares day in a Collect, that* Chriſt vvas born this day. *And upon Whitſonday, Monday and Tueſday,* God which on this day haſt taught &c.

7 *It affirmeth that Michaell (mentioned Rev. 12) is a created Angell.*

Doubtfull matters.

8. *It peremptorily affirmeth ſondry thinges that (if they be not manifeſtly falſe) are doubtfull.* As.

1. *That the* infantes *whom Herode murthered* were innocents, *and* gods vvitneſſes; *and* that they confeſſed his praiſe by dying.

2. *That ther are Archangells.*

3. *That every one that is buried is a brother,* that god hath taken to himſelf his ſoule, that wee commit his body to the ground in ſure and certain hope of reſurrection to eternall life,

Diſorder and confuſion

8. *It appointeth ſondry thinges that bring great diſorder & and confuſion vnto the worſhip of God.* As

1 *That the people ſhould ſay after the miniſter, whole ſentences of prayer and ſcripture; yea the miniſter one part of the prayer & the people another. And in ſondry partes of the letany, the people make the prayer, and the miniſter only directs*

them

them what to pray for. 2. *That the minister is appointed to say some prayers kneeling, some standing, some in one parte of the Church, some in another.* 3 *That one of the people is allowed, to make the generall confession of sinnes at the cõmunion in the name of the whole congregation.* 4. *That at some one meeting of the assembly the lords prayer is to be repeated eight seaverall times, & Gloria patri twelue times.* 5. *That the holy scriptures are soe mangled into shreds and peices, in the Epistles and Gospels.* 6. *That the words of the institution are to be pronounced & reapeated to every severall communicant.* 7. *That the Churchwardens are appointed to goe about on Communiõ dayes to gather the divotion of the people in the midst of divine service.*

9 *It contains sondry things that are ridiculous and absurd and such as noe reasonable sence can be made of* for Absurdities

1 *It commaũds the reading of such homilyes* as shall heerafter be set forth by publique authority.

2 *It commands every parishiner to communicate at Easter,* and also to receiu the Sacraments and other rites

3 *It ministreth Interogatoryes to Infants, which their God*fathers aunswer vnto, and saith that Infants perform faith and repentance by their Godfathers

4 *It appointeth (in some cases) Baptisme to be administred condicionally in this forme* If thou be not Baptised already I Baptise thee, in the name of the father &c

5 *It requireth that every husband be taught by the preist to say to his wife (in the solemniZation of wedlock)* vvith my body I thee vvorship.

10 *It contains in it sondry evident contradictions.* for Contradictions

1 *In the 2 Article of the Rubrick after the Communion, the Minister is for-bidden to celebrate the Communion,* except

ther be a great number to communicate with him, *and in the 3. Article of the same Rubrick, he is allowed to celebrate it*, if ther be but three to communicate with him. 2 *In one place it is said that*, It is thought good to follow the custom of the old Church (in ministring *Baptisme*, but twise a yeare) so neer as conveniently may be, *and yet else where, it* allow-eth *Baptisme* to be administred not onely every day of the yeare in publike, but also every houre, either of day or night in private. 3 *In the Catechisme it is said*, there are but two Sacraments, *and in another place the booke* giveth to confirmation whatsoever (by the definition of a sacrament set downe in the Catechisme) belonges to the nature and essence of a sacrament. 4 *In one place it is said*, that children should be brought to the *Bishop* to be confirmed, so soon as they can say the Lords prayer, the Creed, and the ten commaundements, *In another it saith*, that our custome is agreable to the usage of the church in tymes past, whereby it was ordayned, that confirmation should be ministred to them that are of perfit age.

The 35 Article of Religion touching the two Tomes of Homilies, is not to be allowed, nor acknowledged to be agreable to the word of God. *For,*

Reading of Homelyes

1 *By it the reading of Homilyes in the Congregation, is approved to be a ministeriall duty, and so an unpreachyng ministry allowed of.*

2 *The Bookes of Homilyes containe sondry thinges that are evidently false and vntrue.* *As*

Manifest Vntruthes

Tome 2 pa: 325. 1 *That the Apocryphal bookes are every where called* holy Scripture. *And (two onely places being alleadged, both which are taken out of Toby and Ecclesiasticus, that tend dangerously to the iustifiyng of the merit of Almsedeeds) it is saide*, the holy ghost speaketh so in the scriptures.

Tome 1 pag 18. 2 *That the place of the psalmist psal. 51. 5 is thus alleadged* wherfore he saith, marke and behold, I was conceiued in sinnes, he saith not sinn, but in the plurall number sinnes.

Tome 1 pag 51. & 87. 3 *That it is said*, our Saviour did sware so oft, as he said verily uerily.

4 *wher it is ſaid, that plurality of wiues was by a ſpeciall prerogatiue ſuffered to the Fathers of the old teſtament, that they might haue many children, becauſe every one of them hoped, and begged often tymes of God in their prayers, the bleſſed ſeed might come and be borne of his ſtock and kindred.* Tome 2 pa. 303

3 *In them are affirmed (and that as by way of Doctrine publiquely taught in the Church) ſondry thinges that are doubtfull and of daungerous conſtruction.* doubtful poynts & of dangerous conſtruction.

As, Tome 1 pag 22.

1 *When it is ſaid that* though mãſlaughter was committed before, yet was not the world deſtroyed for that: but for whoredome all the world, (few onely excepted) was overflowed with water.

2 *when the fact of Ambroſe in excommunicating Theodoſius is iuſtified.* Tome 2 pag 22.

3 *When it is ſaid,* by keepyng your churches in good repaire, yee ſhall not only pleaſe God, and deſerue his manifold bleſſings, but alſo deſerue the good report of all godly people. Tome 2 pa. 160 Tome 2 pa. 365

4 *When it is ſaid,* that all Adams poſterity by his fall were become playn reprobats, and caſt a wayes, beyng perpetually damned, to the euerlaſting paynes of hell fire.

5. *When it is ſaid,* that it is not to be born with, but a great ſhame, for an honeſt man to beat his maidſervant, though ſhe be a bond ſervant. Tome 2 pa. 483

The 36 Article of religion. Touchyng the Booke of Conſecration of Archbiſhops & Biſhops, and of orderyng Preiſts & Deacons, is not to be allowed, nor acknowledged, to be agreable to the word of God, *For*

1 *Not one miniſter of forty, doth know what that booke containeth, nor how to come to the ſight of it.* Few haue ſeen the booke Defects.

2 *It doth not (wheras that Article ſaith it doth) contain althings that are neceſſary, but omitteth ſondry things which (by the ordinaunce of God) ought to be obſerved in the ordination of miniſters.* *For,*

1 *The examination of the life & learnyng of the Deacon and Preiſt, is committed onely to the Arch-deacon.*

The

2 The vocies & consent of the people over whom the minister is to be sett, is not (by this booke) required to his election and callyng.

3 The ordination of the Deacon by imposition of hands is permitted to one man. viz. the Bishop.

4 The Preist receiveth in his ordination no authority to govern the flocke and exercise the Discipline of Christ, but onely to preach the word, and administer the sacraments.

Manifest Vntruthes:

3 Some manifest untruthes are avouched in it, (*wheras the Article saith*, it hath in it nothing that is of it selfe vngodly.) As

1 *When it is said* that it is evident to all men diligently reading the holy scriptures, and auncient writters, that from the Apostles tymes, there haue been these orders of ministers in Christs church, viz. Bishops, preists and Deacons. 2 *Where it is said*, that this realme hath received the discipline of Christ, as the Lord hath commaunded, *wheras God hath commaunded ther should be governing Elders, to exercise the discipline of Christ in each congregation, which our Realme hath not as yet received.*

3 *Where it is said, that* God did inspire the holy Apostles to chose St. Steven into the order of Deacons, which is mentioned in this booke, *and that the Deacons then to be ordered*, are called to the like office and administration that Steven was called unto.

Scripture pervert ed

4 Some places of holy Scripture are perverted in it. As,

1 *When Acts 6. 17. is applyed to warrant the ordination of our Deacons.*

2 *When the Bishop is appoynted, in the ordering of a preist, and the ArchBishop in the consecrating of a Bishop, to use these wordes,* receiue the holy Ghost, *as our Saviour did at the sending forth of his Apostles.*

Popish errors & superstitions.

5 It containeth sondry popish errors and superstitions, (*wheras the article saith*, it hath in it nothing, that of it selfe is superstitious. *As*

1 *That it alloweth and establisheth the offices of Archdeacons*

and

and ArchBiſhops.

2 That Deacons, Preiſts, Biſhops, and ArchBiſhops, are made ſeverall orders, and degrees of miniſtry.

3 That the miniſter of the Goſpell is vſually called Preiſt.

4 That it ordaineth an office of Deaconſhip with charge to read Homiles, preach the word, and adminiſter Baptiſme.

5 That the Lords Supper is dignified aboue Baptiſme, and confirmation aboue both, when the Deacon is permitted to baptiſe and not to adminiſter the Lords Supper, the Preiſt to miniſter both Baptiſm & the Lords ſuper, the Biſhop only to Confirme.

6 That private & ſecret prayer is preferred before publike, and that in a publicke place & action. For the congregation is deſired (even in the midſt of the ſolemn action in ordinatiō of a Preiſt) ſecretly in their prayers to make hūble ſupplications to God for the foreſaid things. For the which prayers ther ſhalbe a certaine ſpace kept in ſcilence that done, the Biſhop is appointed to pray again.

6 Sondry things in it are abſurdly ſpoken, and directly againſt that which is done and practiſed (and to ſpeake ſo ſpecially in ſo holy and ſolemn an action, is a wicked thing.) As Abſurdities:

1 When in the ordination of a deacon it is ſaid, take thou authority to preach, if thou ſhalt be called thervnto.

2 When both in the ordinatiō of the Deacon & of the Preiſt the Biſh requireth the congregation to deliver whither they cā ſay ought againſt the party to be ordained, wheras it is well known that the Biſhop uſeth ſeldom or neuer to giue orders in a publick congregation, & if he doth at any tyme, it is in ſuch an one, wher the people is altogether unacquainted with the conuerſation of them that are to be ordained.

3 *When the preiſt is aſked* whether he will giue his faithful diligence alwayes to miniſter the doctrine and ſacraments and diſcipline of Chriſt, as the Lord hath commaunded, *wheras it is well knowne*

that noe minister is allowed to exercise the discipline of
as the Lord hath commaunded.

And these faults ther are in that Booke of Ordination
which is of the last edition & most reformed. In the former
dition (which seems by the words of the 36 Article to be, that
wee are required to subscrib vnto and which it may be some of
the Bishops doe still vse) ther are other corruptions As

1 *That the Cope, Albe, Surplice, Tunicle and Pastorall staff*
are appointed to be vsed in ordination and Consecration.

2 *That the oth of Supremacy is thus con-*
cluded, So help mee God and
all Saints, and the holy
Evangelists.

Soli Deo gloria

FINIS

OBEDIENCE

Or

ECCLESIASTI-

call Vnion.

698.9.4
6

Treatised by *William Wilkes* Doctor *in Theologie, and one of his Maieſties* Chaplaines in ordinarie.

K.

Artaxerxes to *Eſdras*.

Let all thoſe that ſhall tranſgreſſe the lawe of God and the King be diligently puniſhed, either with death or other puniſhment, either with penaltie of money, or baniſhment.

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